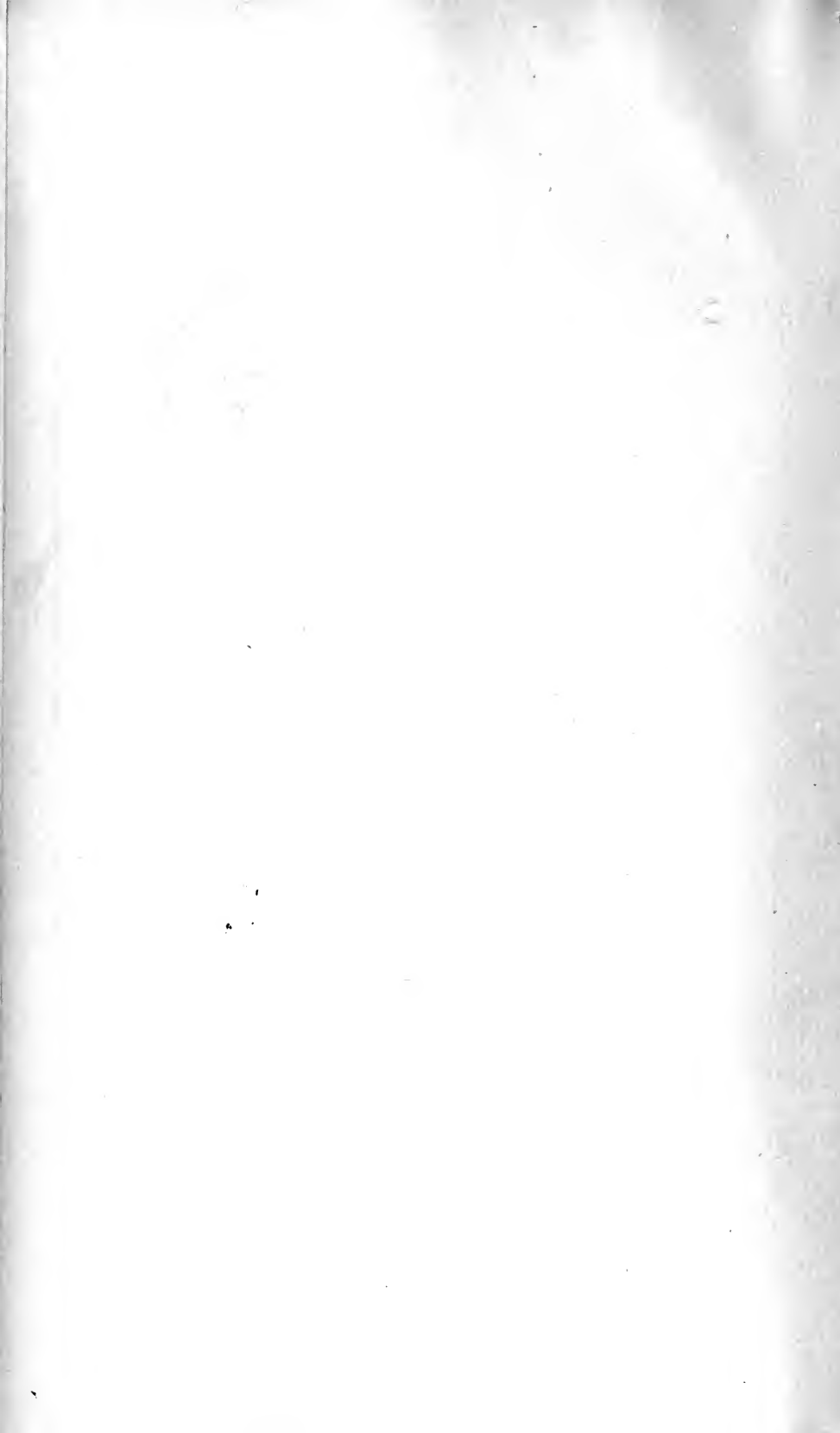


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THE
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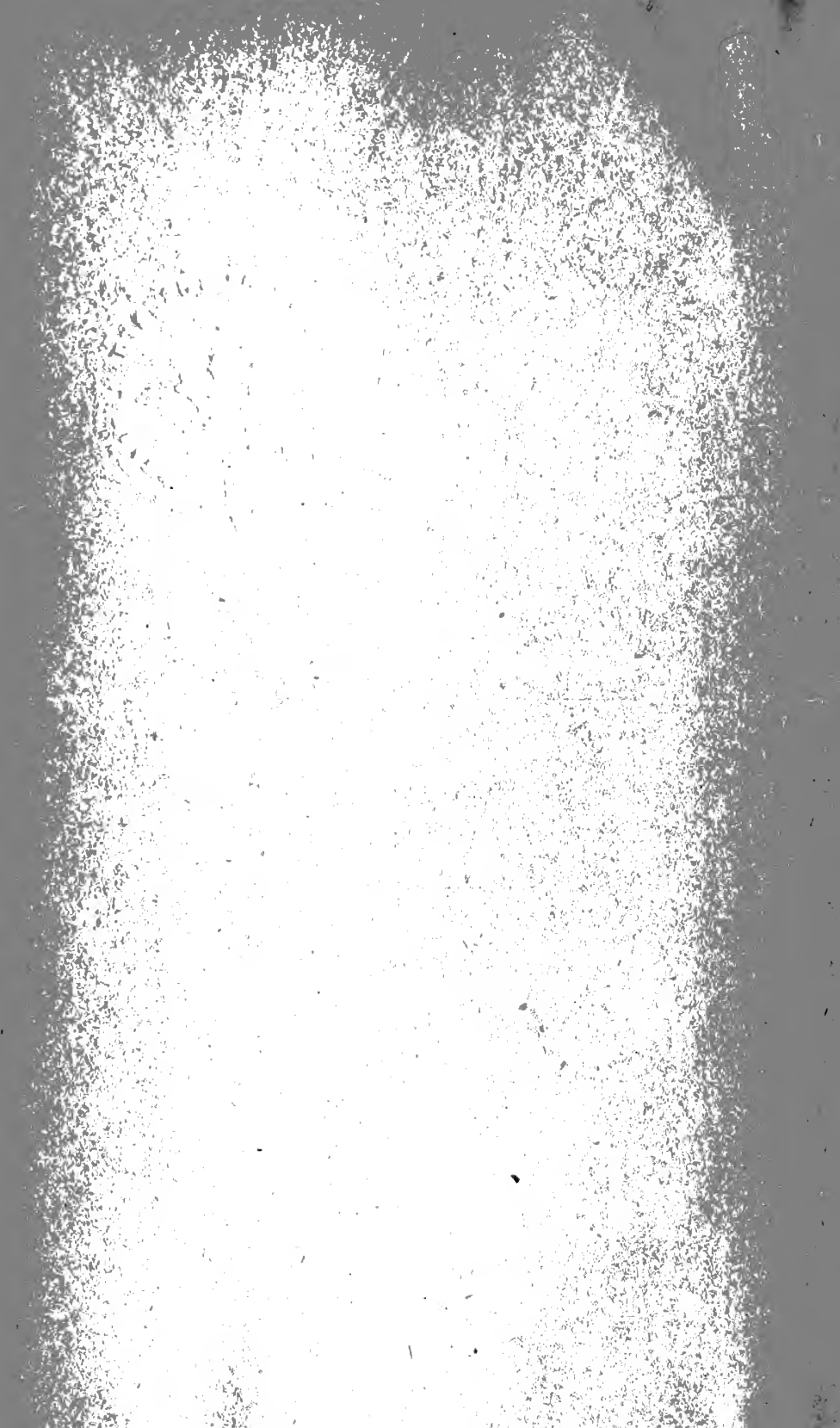
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CONTENTS OF VOL. X.—1899-1900.

Editorials

	PAGE.
China, Hartford Graduates in	283
Congregational International Council, The	4
Foreign Missions, Special Course in	79
Ministerial Education	2
Missions Course in the Seminary	283
Professor Jacobus and Princeton	180
Professor Perry and Marietta	284
RECORD	1, 79, 179
Student Scholarship Aid	286
Times of the Nations, The	180
Worship, The Problem of	286

Contributed Articles

Chinese New Year's Couplets	<i>Rev. H. P. Perkins, M.D.</i>	307
Christ's Estimate of Himself	<i>Prof. C. S. Beardslee</i>	117
Church Fellowship with Students	<i>Rev. S. W. Dike, LL.D.</i>	319
Churches and their Seminaries, The	<i>Prof. A. L. Gillett</i>	37
Congregationalism in America, The Obligations and Opportunities of	<i>Prof. Williston Walker</i>	20
Education in Religion:—Room for it Somewhere	<i>Prof. A. R. Merriam</i>	287
Federation, Connecticut Bible Society and	<i>Rev. H. B. Roberts</i>	218
Federation, Interdenominational Commission of Maine and	<i>Rev. D. P. Hatch</i>	221
Federation, in England, Church	<i>Prof. A. L. Gillett</i>	188
Federation in Hartford		
Federation in New Haven	<i>Rev. W. L. Phillips, D.D.</i>	209
Federation in Pennsylvania	<i>Rev. W. C. Webb, D.D.</i>	204
Federation in Winsted	<i>Rev. N. M. Calhoun</i>	214
Federation, Its Nature and Function, The	<i>Prof. A. T. Perry</i>	183
Federation, National Committee on		
Federation of Church and Christian Workers, The New York	<i>Rev. Walter Laidlaw, Ph.D.</i>	196
Gospel Ideal and the Preacher's Message, The	<i>Rev. O. S. Davis</i>	312
Muslim Jurisprudence, The Development of	<i>Prof. D. B. Macdonald</i>	227
Preparation for Pulpit and Pastoral Work, The Cultivation of a Spirit of Devotion as a	<i>Rev. L. W. Hicks</i>	29
Prophetic Teaching, Origin of the	<i>Prof. L. B. Paton</i>	89
Seminary Policy, Some Statistics About	<i>Prof. W. S. Pratt</i>	81
War in the Light of Recent History, The Christian Attitude towards	<i>Rev. Alexander Mackennal, D.D.</i>	227

Book Reviews

<i>Andrews: The Church and Its Organic Ministries</i>	163
" Life of William Watson Andrews	337
Authority and Archaeology	143
<i>Banks: John and his Friends</i>	63
<i>Barnes: Chronicles</i>	254
<i>Bascom: Growth of Nationality in the United States</i>	269
<i>Batten: The Old Testament from the Modern Point of View</i>	52
<i>Beardslee: The Bible among the Nations</i>	55
<i>Bennett: The Four Gospels</i>	147
<i>Bird: Jesus of Nazareth</i>	330
<i>Booth: The Man and the Message</i>	165
<i>Bowne: The Christian Life</i>	62
<i>Bradley: Love of God</i>	270
<i>Bridgman: The Master Idea</i>	162
<i>Bruce: Moral Order</i>	154
<i>Buckley: Christian Science</i>	158
<i>Budde: Religion of Israel</i>	138

	PAGE.
<i>Budge</i> : Egyptian Ideas of the Future Life	255
<i>Caird</i> : Fundamental Ideas of Christianity	152
<i>Campbell</i> : Hymns and Hymn Writers	170
<i>Candlish</i> : Christian Salvation	264
<i>Carus</i> : Dawn of a New Era	158
" Kant and Spencer	263
" Soul of Man	263
<i>Caylor</i> : Dr. Sedgwick and the Spirit Medium	347
<i>Chamberlain</i> : The Cobra's Den	347
<i>Child</i> : An Unknown Patriot	151
<i>Clarke</i> : What Shall we Think of Christianity?	59
<i>Coe</i> : Spiritual Life	341
<i>Cone</i> : Paul	47
<i>Coombs</i> : Latter-Day Religions	158
<i>Cox</i> : Biblical Treasury of the Catechism	334
<i>Dana</i> : The Wider View	164
<i>Darby</i> : International Tribunals	268
<i>Davidson, S.</i> : Canon of the Bible	51
<i>Davidson, W. L.</i> : Christian Ethics	163
<i>Dent</i> : St. Anthony of Padua	338
<i>Dodd</i> : Miracles	61
<i>Dodge</i> : Christus Victor	164
<i>Donaldson</i> : Five Oxford Leaders	256
<i>Donahoo</i> : New Testament View of the Old Testament	333
<i>Drummond, H.</i> : The New Evangelism	167
" Stones Rolled Away	258
<i>Drummond, J.</i> : Epistles of Paul	331
<i>Drummond, J. A.</i> : Life of Charles A. Berry	257
<i>DuBose</i> : The Dragon, Image, and Demon	157
<i>Ellinwood</i> : Questions and Phases of Modern Missions	169
<i>Emerton</i> : Erasmus	55
<i>Evans</i> : St. Francis' Mirror of Perfection	149
<i>Forrest</i> : The Christ of History and Experience	54
<i>Foster, A. P.</i> : Manual of Sunday-school Methods	105
<i>Foster, G. E.</i> : Cherokee Bible	334
<i>Fox</i> : Religion and Morality	267
<i>Gardner</i> : Life in Japan	337
<i>Garvie</i> : The Ritschlian Theology	159
<i>Gilbert</i> : Life of St. Paul	146
" The Revelation of Jesus	135
<i>Gladden</i> : How Much is Left?	162
<i>Gregg</i> : New Epistles from Old Lands	270
<i>Green</i> : Introduction to the Old Testament	141
<i>Greene</i> : Songs from the Psalter	143
<i>Goodspeed</i> : Messianic Hope	326
<i>Hall</i> : Confirmation	342
<i>Hall, A. D.</i> : Life of the Pope	151
<i>Hall, T. C.</i> : Modern Religious Movements	256
<i>Harford-Battersby</i> : Pilkington of Uganda	58
<i>Harnack</i> : History of Dogma	334
Heavenly City, The	163
<i>Hirsch</i> : Letters of Ben Uzziel	56
<i>Howard</i> : Educational Nuggets	66
<i>Howe</i> : The Puritan Republic	151
<i>Hutton</i> : Crown of Christ	345
<i>Hyde</i> : God's Education of Man	161
In Excelsis, for School and Chapel	273
<i>Inge</i> : Christian Mysticism	166
<i>Ingram</i> : History of Religion	340
<i>Innes</i> : Trial of Jesus Christ	146
<i>Iverach</i> : Theism	259
<i>Ives and Woodman</i> : Institute Hymnal	347
<i>Jacobus</i> : A Problem in New Testament Criticism	323
<i>Kedney</i> : Problems in Ethics	267
<i>Kilpatrick</i> : Christian Character	64
<i>King</i> : Babylonian Religion	255
<i>König</i> : Exiles' Book of Consolation	52
<i>Kuyper</i> : Calvinism	265
<i>Ladd</i> : Theory of Reality	58
<i>Latimer</i> : Judea from Cyrus to Titus	255
<i>Laury</i> : Lutheran Missions	338
<i>Lee, F. T.</i> : Popular Conceptions as to Christian Life	342
<i>Lee, G. C.</i> : Principles of Public Speaking	166
<i>Leonard</i> : Missionary Annals of the XIX Century	338
<i>Lichtenstein</i> : Die Nacht der Natur	62
<i>Love</i> : Samson Occom	324
<i>Lowrie</i> : Doctrine of St. John	147
<i>Lyttleton</i> : Place of Miracles in Religion	155
<i>Mabie</i> : The Life of the Spirit	168
<i>McCorkle</i> : Christian Science	263
<i>McCunn</i> : The Making of Character	344

CONTENTS.

V

PAGE.

<i>Macpherson</i> : Life of Lal Behari Day	336
<i>Mallary</i> : Family Worship	166
<i>Matthews</i> : History of New Testament Times	146
<i>Meyer</i> : Lovers Alway	347
<i>Mitchell</i> : Amos	325
Monday Club Sermons	167
<i>Moody</i> : Life of Moody	336
<i>Moody and Fitt</i> : Shorter Life of D. L. Moody	258
<i>Morgan</i> : Life Problems	168
<i>Morrison</i> : Fundamental Church Principles	343
<i>Moulton</i> : Literary Study of the Bible	140
<i>Munger</i> : Horace Bushnell	150
<i>Muzzey</i> : Rise of the New Testament	254
<i>Nash</i> : Ethics and Revelation	153
New Testament with Notes	145
<i>Newton</i> : Japan	258
<i>Paine</i> : Evolution of Trinitarianism	339
<i>Palmer</i> : Sunday-school Lessons for Young Children	271
<i>Parkin</i> : Life of Thring of Uppingham	335
<i>Perowne</i> : Proverbs	254
<i>Pfeiderer</i> : Evolution and Theology	339
<i>Prall</i> : The State and the Church	343
<i>Pullan</i> : History of the Prayer-Book	335
<i>Purington</i> : Christian Science	263
<i>Quackenbos</i> : Enemies and Evidences of Christianity	60
<i>Resker</i> : Our Lord's Illustrations	64
Resurrection, The	168
<i>Rigby</i> : Christ our Creditor	63
<i>Rhees</i> : Life of Jesus	327
<i>Rits</i> : Ten Years' War	269
<i>Royce</i> : Conception of Immortality	340
<i>Sample</i> : Christ's Valedictory	345
<i>Sanders and Kent</i> : Messages of the Later Prophets	142
<i>Savage</i> : Life Beyond Death	156
<i>Scholey</i> : Prodigal's Prayer	270
Searchlights on Christian Science	158
<i>Sekwin</i> : Biblical Chronology	333
<i>Simon</i> : Reconciliation by Incarnation	160
<i>Sheldon, C. N.</i> : The Miracle of Markham	346
<i>Sheldon, W. L.</i> : An Ethical Sunday-school	271
<i>Smeaton</i> : Thomas Guthrie	336
<i>Smith, A. H.</i> : Village Life in China	259
<i>Smith, J. B.</i> : Bible Question Course	272
<i>Sooy</i> : Individuality	64
<i>Stalker</i> : Christology	264
<i>Starbuck</i> : Psychology of Religion	261
<i>Stevens</i> : Supplementary History of American Methodism	149
<i>Stewart</i> : Land of Israel	143
<i>Stirling</i> : What is Thought?	260
<i>Stone</i> : Holy Baptism	63
<i>Super</i> : Between Heathenism and Christianity	148
<i>Thilly</i> : Introduction to Ethics	342
<i>Thompson, A. C.</i> : History of Eliot Church	322
<i>Thompson, S. C.</i> : Mental Index of the Bible	346
<i>Thomson</i> : History of the English Bible	334
<i>Topinard</i> : Science and Faith	150
<i>Torrey</i> : Divine Origin of the Bible	254
Lessons from the Life of D. L. Moody	346
<i>Toy</i> : Proverbs	142
Twentieth Century New Testament	53
<i>Vance</i> : Royal Manhood	64
<i>Vincent</i> : Textual Criticism of the New Testament	145
<i>Walker, W. L.</i> : The Spirit and the Incarnation	265
<i>Walker, Mrs. E. A.</i> : From Crib to Cross	334
Bible Stories for Little Ones	334
<i>Washington</i> : The Future of the American Negro	169
<i>Weed</i> : Life of St. Paul	56
<i>Wells</i> : Sermons in Stones	167
<i>Weston</i> : Matthew	333
<i>Wheeler, B. I.</i> : Dionysus and Immortality	157
<i>Wheeler, W. H.</i> : Self-supporting Churches	169
<i>Whitaker</i> : Pastor's Helper	347
<i>Wilson</i> : Theology of Modern Literature	159
<i>Wright</i> : Practical Sociology	65

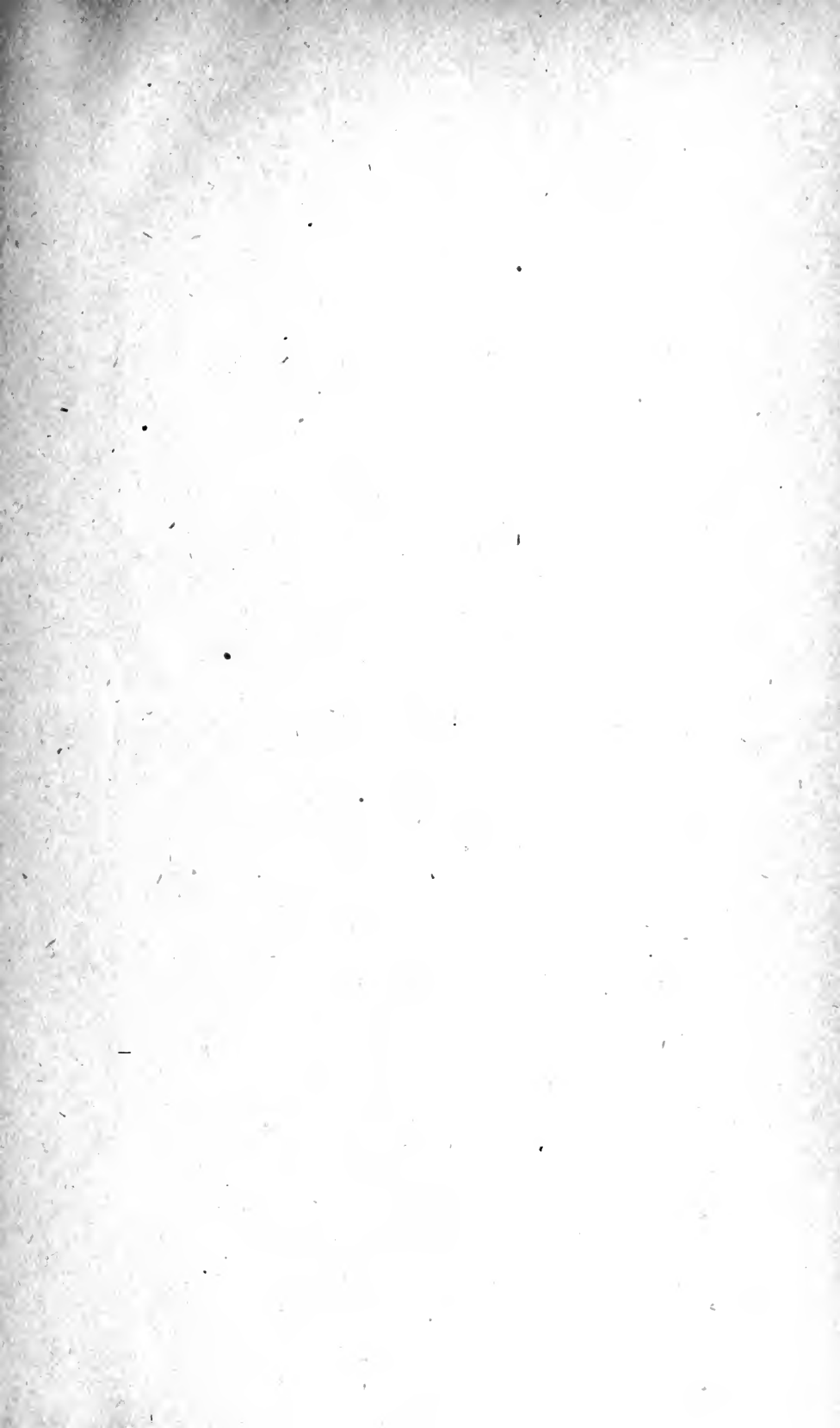
Alumni News

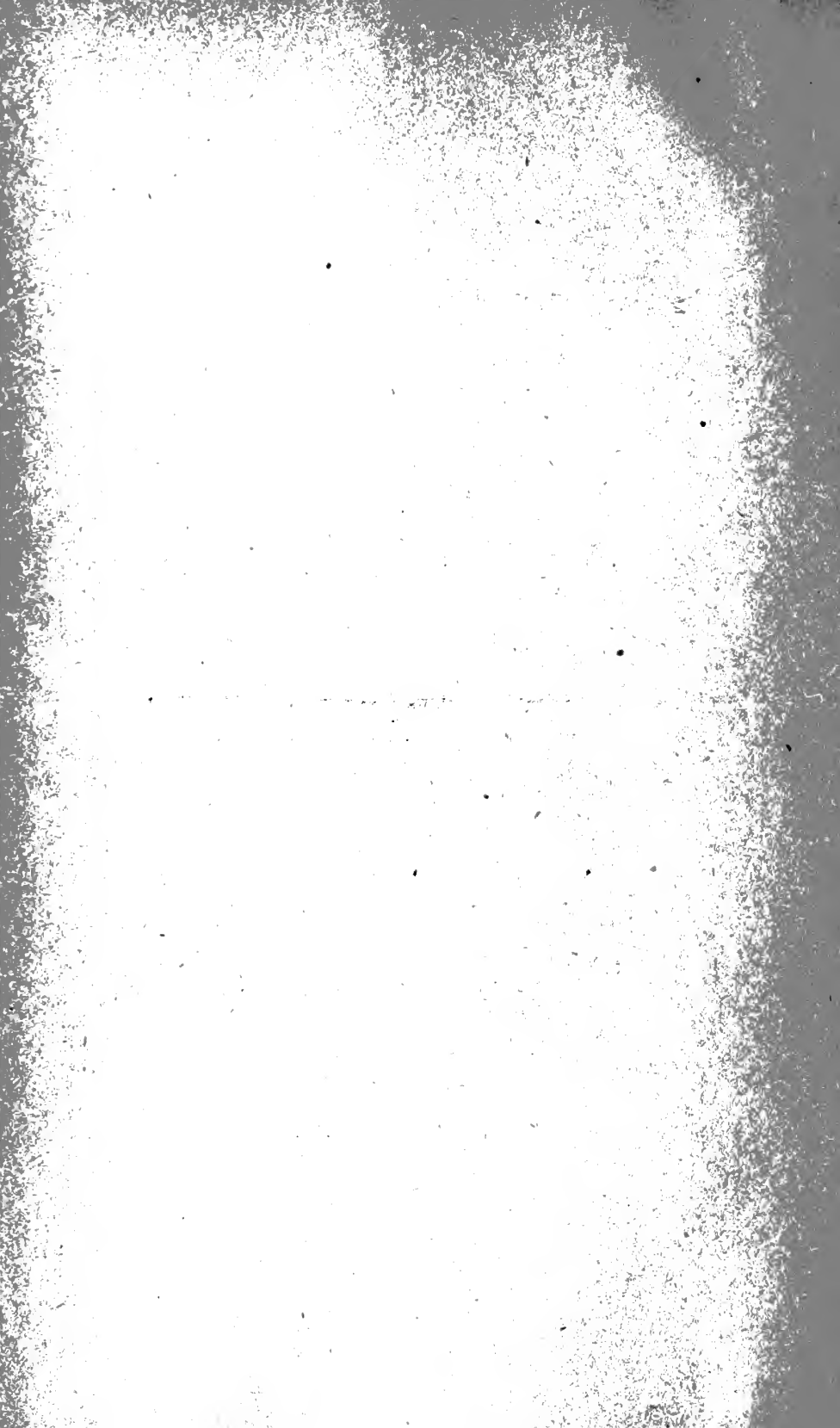
Alumni Associations: General, 353; Connecticut, 274; Eastern New England, 171; Western Massachusetts, 274.

Personal Items: H. G. Abbe, 351; G. W. Andrews, 276; V. S. Babasinian, 351; G. H. Bachelier, 173; S. F. Bacon, 275; H. L. Bailey, 350; W. J. Ballou, 351; S. A. Barrett, 172; J. A. Barstow, 349; J. L. Barton, 69; A. B. Bassett, 349; E. W. Bishop, 173; J. H. Bliss, 171, 275; J. P. Boardman, 173, 351; F. S. Brewer, 173, 277; J. Busswell, 68; E. H. Byington, 277, 349; F. M. Chapin, 276; E. A. Chase, 67, 172; S. A. Chase, 174, 351; W. P. Clarke, 350; L. S. Crawford, 172; G. H. Cummings, 349; P. L. Curtiss, 351; O. S. Davis, 173, 277; J. A. Derome, 350; G. S. Dodge, 171, 348; C. A. Downs, 351; M. D. Dunning, 69, 174; C. O. Eames, 351; W. F. English, 349; P. D. Fairchild, 351; H. P. Fisher, 276; G. W. Fiske, 68; S. A. Fiske, 351; S. B. Forbes, 171; A. C. Fulton, 351, 352; H. S. Galt, 69, 277; J. H. Gaylord, 174; A. L. Gillett, 349; H. J. Gilson, 350; J. H. Goodell, 67, 171; M. L. Graham, 350; R. B. Hall, 173; L. H. Hallock, 67, 171, 348; E. Harmon, 275, 348; H. E. Hart, 67; D. P. Hatch, 68, 172; F. S. Hatch, 67; G. B. Hatch, 276; J. O. Hawley, 69, 277; W. Hazen, 68, 351; P. C. Headley, 349; G. R. Hewett, 68; L. W. Hicks, 171; S. Hine, 67; J. H. Hobbs, 276; T. M. Hodgdon, 68; L. Hodous, 351; E. S. Hume, 348; P. Hunter, 276, 349; F. E. Jenkins, 348; H. K. Job, 68; H. Kingman, 68, 349; G. P. Knapp, 68; E. H. Knight, 68; C. S. Lane, 349; G. H. Lee, 67; F. A. Lombard, 174, 277, 351; F. B. Lyman, 351; C. A. Mack, 172; F. B. Makepeace, 171, 276; A. P. Manwell, 351; S. S. Matthews, 171; O. W. Means, 68, 172; C. S. Mills, 172; J. Montgomery, 172; C. B. Moody, 172; E. E. Nourse, 68; W. Nutting, 277; H. A. Altman, 348; B. Parsons, 275; H. M. Parsons, 348; H. M. Perkins, 67; A. T. Perry, 349; D. M. Pratt, 276, 348; W. C. Prentiss, 351; D. H. Rajebyan, 351; R. Rhees, 350; W. C. Rhoades, 173; T. C. Richards, 68; G. C. Richmond, 277; F. T. Rouse, 68, 172; E. F. Sanderson, 351; A. B. Schmaonion, 69; J. H. Seiden, 348; W. W. Sleeper, 67; J. F. Smith, 174, 277; A. M. Spangler, 172; W. F. Stearns, 172; D. H. Strong, 349; E. F. Talmadge, 351, 352; W. J. Tate, 68, 172; E. G. Tewksbury, 350; A. C. Thompson, 348; A. F. Travis, 173; E. P. Treat, 351; E. B. TreFethren, 69, 351; E. P. Trout, 351; W. B. Tut-hill, 173; F. A. Warfield, 276; C. F. Weeden, 350; N. H. Weeks, 277; Laura H. Wild, 173, 350; C. E. White, 351; W. F. White, 350; J. W. Whittaker, 350; B. A. Williams, 69; G. W. Winch, 171; J. S. Voorhees, 69, 173; P. W. Yarrow, 69, 174.

Seminary Annals

Special Articles:—	Carew Lectures	278, 359
	Dr. Rendel Harris' Lectures	360
	Opening of the Sixty-sixth Year	70
	Preliminary Announcement for the Sixty-seventh Year	361
	Professor Pattison's Lectures	175
	Roll of Students	75
	The Sixty-sixth Anniversary	353
	Miscellaneous Items	72, 177, 280





THE
HARTFORD SEMINARY RECORD

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EDITORIAL BOARD: — Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Alfred Tyler Perry. *Associate Editors*: — Rev. Lewis Wilder Hicks, Mr. John Moore Trout.

With this number the RECORD begins its tenth year, and a retrospective glance can hardly be without interest. The opening sentence of the first number stated that "THE HARTFORD SEMINARY RECORD is primarily meant to afford a means of communication between those who are connected with Hartford Theological Seminary." While this original purpose has not been lost sight of, the interests of the magazine have steadily widened, till to-day it has a recognized place among the general theological periodicals of the country. The total number of pages per volume has increased over forty per cent., and it has been changed from a bimonthly to a quarterly publication.

It is believed that a glance at the first number of this decennial volume will make it clear that the magazine is moving on to a larger serviceableness both to the immediate constituency of Hartford Seminary, in whose interest it was founded, and to the larger public which claims an increasing interest in it. It will continue its steadfast policy of being constructive and not polemical, and will keep its pages open to the positive treatment of living themes which touch most closely the thought and activity of the church of to-day. Its book reviews, prepared almost exclusively by professors in the Seminary, will aim, as heretofore, to present a compact, candid presentation and estimate of the contents of each book, and it will continue to print them at an earlier date after the

appearance of the book than is possible with most magazines of similar grade.

We welcome most heartily the recent increase of interest in methods of training for the ministry. Some ten years ago President Hartranft, in his inaugural address, sketched certain ends at which a theological seminary should aim, and mentioned certain means which must be employed if these ends were to be attained. In clearness of discernment, in comprehensiveness of grasp, and also, it should be said, in radicalness of view in some directions, it still stands as the most significant and progressive utterance we have seen on the subject. At the time, the address aroused some comment among educators, but its chief results appeared incorporated in the reconstruction and expansion of Hartford Seminary. Last winter President Harper, in the interests of a closer relation of the theological school to the university, published his brilliant and interesting paper on theological education. Like most things done by the President of Chicago University, this paper had the quality of arousing attention. In this case the quickened interest was due partly to the valuable character of some of his suggestions, partly to the radical nature of others, and partly to the disregard for facts involved in some others. The papers presented at the International Council by Presidents Hyde and Slocum, the keen reply of President Moore, again did much to turn the eyes of the public to the seminaries. And now the press, secular and religious, is taking up the matter.

As already observed, we are thoroughly glad of it. Up to the present time this later discussion has not showed what could be precisely denominated as a zeal according to knowledge. In fact, it has, for the most part, displayed a disregard of the necessity of investigating fundamental facts, which has robbed it of any considerable value as a guide to discriminating criticism or to intelligent constructive effort. Furthermore, there has been manifested a failure to recognize certain essential principles and qualities of ministerial character and service which, if the ministry is to be what it should be, must always differentiate it radically from the professions of law and medicine. For example, *The Outlook*, with an evident implication unfavorable to the seminaries, raises the question as to the number who fail to gain admission

to the seminaries and the number that are dropped from the seminary course, as compared with the number belonging to these two classes in the colleges and other professional schools. It believes the number to be much smaller in case of the seminaries. This raises immediately two questions, one of fact, the other of principle. Is it true that the proportion of successful applicants for admission to the seminaries is larger than it is in the case of colleges and other professional schools? Like the writer in *The Outlook*, we have no exhaustive statistics on the subject, but from a position favorable to a somewhat general knowledge of the facts we would venture to express the belief that at the present time a comparison between the seminaries and the other professional schools and colleges of New England would show that the balance in favor of stringency was not against the seminaries. Respecting the number dropped from the seminaries we agree with *The Outlook* that the proportion dropped from them is smaller than from colleges or other professional schools. But we cannot agree that such a fact is a bad sign. It needs to be understood that the larger proportion of those dropped from college or professional school are dropped because their viciousness or flippancy of character has resulted in lowered scholarship. Both these elements are supposed to be lacking from the man who proposes to enter the ministry of the Lord Jesus Christ, and experience shows such to be almost universally the case with theological students. A large number dropped from the seminary would not be a hopeful sign for the ministry.

But our purpose is neither to defend the seminaries nor to criticise their critics. We have alluded to the editorial in *The Outlook* simply to present a concrete illustration of the desirability of a knowledge of facts, and of the recognition of certain differentiating principles respecting theological education. Our purpose is only to express the hope that current discussion may arouse great molders of public thought, like *The Outlook*, to such an examination of present facts and conditions, and to such an enunciation of sound principles of ministerial character and theological training, that there may result large benefit to theological education, to the ministry, to the churches, and to the cause of Christ.

Comments upon the International Congregational Council have been so abundant and discriminating in both the secular and the religious press during the past month that it seems unnecessary to say anything more. We especially congratulate *The Congregationalist* upon its very full and satisfactory account of the proceedings and its enterprise in procuring so many illustrations of scenes and persons connected with it. Papers of other denominations have given large space also, none more than the *Observer*, with its special Council number. This was a courtesy as grateful as it was unexpected, from our Presbyterian contemporary. Although these reports have been thus full, and the estimates of the value of the Council have been so numerous and just, yet the Council was so great a success and so significant in itself that we cannot omit all reference to it. There never was so large and representative meeting of the Congregationalists of America, and the addition of the delegates from England and other countries gave a truly cosmopolitan character to the whole assembly. It is to us a fact of great significance that all these delegates, citizens, and strangers alike felt themselves to be one denomination. There was no parade of sectarian peculiarities, and yet the denominational spirit was present and found frequent expression. The declaration was thus made to the world in a most emphatic manner, that here is a denomination having almost no ecclesiastical organization, and no ecclesiastical authority outside of the individual church, with its churches united only by the loose bonds of fellowship, and yet manifesting as essential a unity, as true a fraternity, and as real a solidarity as those with a stiffer government, and enabled by that very absence of control to realize an ecumenical inclusiveness possible to no other Protestant denomination. We trust this aspect of our Council will not be overlooked by our brethren of other names. The demonstration also that this loosely connected body is thoroughly evangelical came with great satisfaction to many. There may be those among us who are radical in criticism, and Unitarian in tendency, as is so often charged, but that the heart of the denomination is sound no one can question who witnessed the quick response to every reference to the atoning Cross of Christ as the center of our faith.

THE CHRISTIAN ATTITUDE TOWARD WAR IN THE LIGHT OF RECENT HISTORY.*

The second half of this century began with one of the most delightful of the visions which have enraptured the youth of the world. On May-day, 1851, the first International Industrial Exhibition was opened in London, and we looked on it as the symbol of an abiding peace among the civilized nations. Enlightened self-interest claimed to be a fellow-worker with the gospel; commerce wore the look of beneficence; the nations were going to learn their dependence on one another for the fruits of nature and of skill, and free barter was to displace fighting in an ever-enlarging intercourse of man with man. We thought we were on the eve of the fulfillment of Tennyson's prediction:

"Till the war-drum throb'd no longer, and the battle flags were furl'd
In the Parliament of man, the Federation of the World.
There the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law."

It was a generous forecast, but it left human nature out of the account. The girders of the Crystal Palace were hardly removed from Hyde Park when the Crimean war broke out; and that war has left behind it fears and anxieties and a mutual distrust, that have not since allowed Europe a tranquil year. The United States have entered the comity of nations with a war. Colonial enterprise has awakened ceaseless suspicions; out of it have come campaigns sorely wounding the self-respect of the best European peoples, and an armed peace scarcely more tolerable, in the view either of economic science or of morality, than war. The close of the century finds us in the midst of "signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; men's hearts failing them for fear and for looking after those things which are coming on the earth."

It would be wrong to say that the story of the wars of the last half-century has been wholly wanton, that they were all base in

* An address delivered before the International Congregational Council, at Boston, September 22, 1899.

their conception, ignoble in their execution, unmitigatedly evil in their results. Some of them have been condemnable from beginning to end. It is impossible, for instance, to read the inner history of the Franco-German campaign without seeing the indelible stain it has left, alike and equally, on the reputation of Bismarck and of the Emperor and Empress of the French. Craft, falsehood, wantonness, and mean terror brought about the war and marked its conduct. Even here, however, we must distinguish between the courts of Berlin and Paris and the French and German peoples. The rulers would have been powerless for mischief if they had not deluded their subjects; appealing to their patriotism, their enthusiasm, their self-devotion, if also to their pride and ignorance and passion.

But the Crimean war, to take another instance, came out of a generous impulse. The partition of Poland, the betrayal of Hungary, the iniquity of serfdom, and the long agonies endured in Siberia, had awakened, in France and England, the deepest distrust of Russia, an honest and generous dread of the extension of her power. The cause of freedom, justice, and humanity called out the war fever that has been followed by that restless debility in which Europe is found to-day. The friends of Christian peace make no greater mistake than when they belittle and misrepresent the generous motives, misguided, it may be, and erroneous, but sincere and deep, which sometimes hurry free peoples into war. During the contest between the Northern and Southern States of America, not only did the Lancashire operatives show most pathetically that their sympathies were with one side in the struggle; what was still more significant, those distinguished advocates of peace, Richard Cobden, John Bright, and Henry Richard were, for the most part, silent until the conflict was over. They could not approve the battles, but they could not be indifferent to the cause. One of the painful incidents of those terrible years of Turkish misrule, when the only happy Armenian was the dead Armenian, was the fact that one sometimes heard Christian men attempting either to belittle the suffering of the Armenians, or to set over against it their restlessness and occasional rebellion. We must be reasonable in our judgment of a people's action; and tender in our remembrance of the oppression which makes a wise man mad.

Indeed, one of the severest condemnations of war, as a method, emerges when we have frankly acknowledged the generous motives out of which it sometimes comes. War squanders and degrades the noble impulse which gave it being. If the impulse could go at once to its object, as when a father boxes a troublesome boy's ears, or a passerby knocks down a scoundrel who is insulting a woman, there might be some justification for militarism in a civilized community. But this is just what never happens. Months and years intervene between the honest indignation and the declaration of war, and a still longer period drags on until the end of the fighting. Not many persons can bear the strain of a noble purpose, again and again thwarted, its fulfillment indefinitely, hopelessly delayed. History tells us that the martyrs can; it also tells us that the soldier cannot, the politician cannot, the people in public meeting cannot. We have seen the process of deterioration more than once. The nation is sincerely enthusiastic; but the conduct of the war passes into the hands of men with whom war is a profession; and it gives opportunity to the unscrupulous speculator to make his gain. As the months go on, there is great searching of heart among Christians; with those who are not Christian the generous impulse becomes an ignoble necessity of finishing what has been begun. Then, as the opposition is prolonged, the determination is come to use any and every means to put down the enemy; something like malignant temper may appear where the original motive was so good. If there is a marked inequality between the combatants, or if one side has soundly beaten the other, the conquerors do not stop with righting the original wrong, they aim at punishing the beaten party. The cry *Vae victis* has a pagan sound; have we altered the fact when we talk of "indemnity"? If the nations are fairly matched both are weary of the struggle long before it is ended; terms are proposed and accepted far less satisfactory to either than could have been arrived at without fighting; but there is no grace in the proposal or the acceptance, only a rankling sense of humiliation and necessity, forbidding concord between the nations.

There has appeared, of recent years, in Great Britain, a marked antagonism between the awakened Christian conscience and the consciousness of the necessities of militarism. Al-

though, since 1856, we have taken no part in European campaigns, and for a longer period there has not been any real fear of the invasion of our island, we have had an unbroken experience of fights on the Asiatic and African continents; there has not been a year, Henry Richard used to tell us, during which we have not had some "little war" on hand. The press correspondents have kept us acquainted with the details of the campaigns, with the result that national interests have been a burden and a pain to the sensitive soul. On the other hand, there have been the most open acknowledgments that, in military matters, the law of Christ must be disregarded. Lord Lytton, once Viceroy of India, some of whose verses are deservedly admitted into a book of devotion, "The Cloud of Witness," told the Glasgow students, in his address as Lord Rector of the University, that between nations the word "morality" has no place. And Lord Wolseley's "Soldier's Pocket Book" has been more than once quoted from, extracts being given which teach young soldiers how to deceive when on spy duty; he has written that if a soldier is to succeed in this, he must lay aside the belief that "honesty is the best policy." We have given up the practice of praying in our churches for the success of our arms, and keeping days of thanksgiving for our victories. There is here at least the merit of frankness; but we do not contemplate without distress the fact that, in a large part of our national life, which claims the bulk of our taxes and engrosses the time of our Parliament, we are obliged to forget that Jesus Christ is King of kings and Lord of lords.

Recent events, moreover, have shown us that war fails conspicuously where its pretensions have been the loudest — it does not inspire and sustain the loftiest courage. Bravery in fighting is one of the primary animal instincts; the tiger has it, so has the dog, so has the Norwegian lemming, a little creature you could cover with the palm of your hand, and which has not the sense to avoid drowning itself when in its migration it reaches the sea. This form of courage seems pretty equally distributed sense to avoid drowning itself when in its migration it reaches the fortitude which enables a few hundred British soldiers to await the onslaught of a host of Kaffirs or Nubians, we equally admire the resolution of the naked barbarians advancing against the irresistible

ble fire from Maxim guns. There is a higher power of courage of which war knows nothing. If it were not so sad a spectacle we might find boundless humor in the fact that Europe has been, for fifty years, massing armies which to-day it trembles to behold, perfecting weapons of precision until it is afraid to use them. History knows few more disgraceful sights than the "Concert of Europe"; civilization cowering before barbarism; the most contemptible monarch on the continent allowed to work his wicked will, because the civilized and Christian governments were afraid of what might happen if any of them opposed him. Seven hundred years of martial training have destroyed the heroic temper of the Crusades. The fancied necessities of militarism efface that moral courage, that chivalry and tenderness of honor, which the gospel has called into being. Lord Kitchener is not brave enough to spare the Mahdi's tomb; the Emperor of Germany is not brave enough to discourage duelling and bid his officers lay by their arrogance toward the civilian; a French court-martial is not brave enough to pronounce him innocent whom no one believes to be guilty. Even the Tsar's Rescript, noble as it was in conception, and benignant as we hope it will be in result, had the taint of terror in it; the nations were called to consider the arrest of armaments which they had all provided and which they were all afraid they might have to use.

We may frankly aver that indignation is an honest impulse, that resistance of wrong, the determination to put it down, ought to have an abiding place in human action; that the call to war, because it is an appeal to common, not to individualistic, effort, may startle the selfish into warmth of heart; and that the discipline, of which the military system has been up to now the chief exponent, has trained men in the subordination of self to society. We may recognize that humane sentiment has, from the beginning, tempered the sufferings and the humiliations of war; and that, under Christian influences, regard for the wounded and tenderness toward the vanquished, individually, have come to be prevailing sentiments. And we may wish that this pitifulness may have full play when whites are in conflict with colored men as well as in what is called "civilized warfare." But it has become conspicuously clear that war is no instrument for the accomplishment of

the highest ends; and that involves — since the highest human ends are always in the consciousness of the true follower of Christ — that it has become hard, and will become impossible, for Christian people to employ it. War may be a fitting instrument for men inflamed with the lust of possession; it fails us when we invoke its aid for unselfish uses. French and English statesmen were aroused to prompt action when Major Marchand was reported at Fashoda; those same statesmen had been pitifully powerless when the Sultan was breaking the treaty of Berlin.

What we have seen during the last fifty years has been the simultaneous development of the military system and the Christian ideal of life and conduct. It is the growth of the Christian sentiment which has raised the standard of courage, putting the grace of consideration for others into the foremost position once held by nerve, which has made men so sensitively truthful that the system of espionage and the secret service have become intolerable; which has taught us the brotherhood of man, so that we feel as if in war we incurred the guilt of fratricide; and brought home to us the truth that, as death hushes all strife, so should life, of which death is but the solemn consummation. And while the churches have been learning to feel all this, governments have been frankly Pagan. Now and then has been a war in which the specific end has seemed to commend itself alike to the churches and to nations. In reality, the ultimate purposes in view of the churches and the nations have been radically different. Moreover, the churches and the nations do not acknowledge the same sanctions in their conduct, nor obey the same motives; and when you change sanctions and motives, you alter the whole ethical system. The Christian law is this — “So is the will of God, that with well doing ye put to silence the ignorance of foolish men.” “It is better, if the will of God be so, that ye suffer for well doing than for evil doing.” There is not a cabinet in the world where this law is accepted, even dreamed of, as a possibility in national action. No statesman, not even he who withdrew the British forces after the defeat of Majuba Hill, because he had learned that he had begun an unjust war in ignorance of the facts of the case, has ever thought of exposing national existence to such a strain. Yet, until this law is accepted for nations, as it is loyally

and obediently accepted by many individual Christians, there will be no security against war. Commercial necessities give us no pledge of peace; enlightened self-interest is not to be trusted, the self is sure to dim the light; the fear of war will not prevent war. And God will not give us peace in any other way than that which is revealed to us in Christ. We cannot enter into alliance with God on our own terms. The suspicion that it is so — I speak not for other nations, I speak for that I know the best and love the most — the suspicion that this is so has checked the military enterprise of Great Britain, and made the wars in which we engage the heaviest burden on patriotic hearts. That is the reason why we have not had, for many years, a Royal Proclamation inviting us to prayer for success in war and thanksgiving for victory; why millions of our children have never heard such services, and it is a forgotten art among us how to pray that we may win battles. Instead there has come to us a great yearning, a continual cry of the heart:

“ Lord God of hosts, be with us yet,
Lest we forget, lest we forget.”

The story of the Transvaal difficulty is full of instruction. It was a Christian action, so far as it went, to make concessions to the Boers. It was by no means a declaration of the policy of non-resistance; it was an acknowledgment that, as the war was now seen to have been begun under a misconception, nothing, not even the shame of defeat, could justify its continuance; it was the endeavor of a strong nation to make amends to a weak one. But a noble deed can never stand alone; it must be followed by a noble course of thinking and of action, or the last end may be worse than the first. If both the English and the Boers had been Christian peoples, as many individuals are so, abiding brotherhood would have been the result. But neither of the nations understood the grandeur of their opportunity. The Boers traded on the consideration which had been shown them; the majority of the English people thought their government had been weak. And when the valorous heart which conceived this new departure had ceased to beat, and the stately voice was heard no more which said “ Glory to God in the highest, on earth peace to men of good will ”; when again the heresy that “ Gain is godliness ” asserted

itself; the old passion was rekindled, and reason and justice were unheard. Not for a moment have I regretted that the great experiment was made; it will be followed, even if it seem to have failed. But I do not wonder that men who have not learned the secret of the religion they profess regard Mr. Gladstone's policy as something to be repented of.

There will be no end to the liability of war until nations are Christian in the sense that many men and women are so; and in this sense there is not, and never has been, a Christian nation. But there are nations in which many are troubled about what they tolerate, and asking how war can be stayed. The Hague Conference has brought us light, more than a gleam of light; it is like the dawning of the day. The original proposal has been rejected, humane suggestions were made only to be voted down; but the congress has ended more successfully than most of us could have dreamed. The body of the Rescript lies mouldering in the grave, but its soul goes marching on. The nations have been told to look to arbitration as a means of preventing war, and methods by which to make it effective have been suggested. Arbitration is a method of law; and as it is true that "*inter arma silent leges*," it is also true — "*inter leges silent arma*." One great cause of war is this, neither men nor nations will believe they are wrong when they are judges in their own cause. The hope of peace through arbitration is this, civilized men and nations may believe they have made a mistake if impartial authorities tell them so. There have been some international arbitrations; in few of them has either side been satisfied with the award; in none have both sides been satisfied. Nevertheless, the awards have been accepted; wars have been prevented; and arbitration has been resorted to again. So has duelling disappeared in states where the law can be trusted. It is not that wrong is never done, even wrong which law knows not how to rectify; but the habit of appealing to law takes away the desire to resort to arms.

Arbitration is law, is reason; and where law and reason are, Christ's words may be spoken and will be heard. Arbitration will not destroy greed, the lust of possession, and the pride of power; but it will provide the conditions in which better influences may prevail. We shall not be released, by the acceptance of

arbitration, from the duty to proclaim the Christian way of overcoming international evil with international good ; we shall indeed have better opportunities of preaching this, and we ought to use them. Unless we do so, we must not complain that this truth cannot be received. All truth is received by some when it is set forth, very often received by most unlikely people. Some faithful sons of the Pilgrims have criticised John Robinson for censuring Myles Standish, in that matter of the " poor Indians," some of whom Robinson wished had been converted before any had been killed. We do not read that the " choleric captain " himself resented the admonition. It is always the idealist who leads; the practical man forever trots behind. Myles Standish is sure to listen to John Robinson, if only John Robinson will speak, and speak in time.

ALEXANDER MACKENNAL.

THE PROBLEM OF THE WEAK CHURCHES.

What shall be done with our weak Congregational Churches? This is a question which is constantly pressing our denomination and especially the officers of our Home Missionary Societies. An effective answer, if it were practical, would be, "Have no weak churches." This answer, however, if it should be applied, would be equally effective against the strong churches, for churches, like trees and animals and all other living things, begin small and weak and reach size and strength by growth. No weak churches would soon mean no churches at all. Some churches, moreover, like some folks, always remain weak and sickly, a burden to those that are stronger. It is a fair question, however, Are there not more weak churches than should be? A complete and just answer cannot be given, probably, without a more extended and careful investigation of facts than has yet been made. A few facts easily obtained throw some light, however, upon the case. During the last ten years ninety-six churches have been dropped annually from the roll of churches. During 1898 one hundred and four were dropped. The average length of life of these churches was nineteen years. Taking out of the list thirteen that had existed for a half century or more, the average life of the remainder was only eleven and one-half years, while the average life of one-half the whole number dropped was less than five years, and at least thirteen had existed for only two years. This showing fairly represents the life of the churches that are dropped every year. While a few have had an extended and noble history, the life of most has been brief, sickly, failing. Like the wasp, many of them were largest at their birth, and probably should not have been organized. Whether human foresight could have discerned the unfortunate history of most of these short-lived churches cannot be determined, but to the ordinary mind, fifty churches dying annually, with a history of less than five years, seems unfortunate, if not positively needless. It certainly makes pertinent the question, Has the money and labor that has been spent upon these churches been wisely spent?

But what are the facts concerning the weak churches that still live? The question confronts us at the outset, What is a weak church? Only a general definition seems possible. It is a church which is unable, alone, to meet the demands that are made upon it, which cannot, unaided, fulfill the mission of a church in the place in which it is located. The definition is correct, but it is not absolute. Under it a church might be in one community strong, while if it stood in some other community it would be very weak. Three elements must be considered in determining the case, viz. membership, financial ability, and spiritual power. For obvious reasons the latter element cannot be easily measured, and, therefore, will be disregarded in this discussion, though in some respects it is the most important of the three. We will consider the two remaining elements, membership and financial ability, with a view to determining the condition and needs of the weak Congregational Churches of the country.

Let us take first the question of membership. The following summary gives the facts with reference to all the churches in the United States:

Churches with 1,000 or more members,					14
" " membership between 1,000 and 900,					7
" " " " 900 " 800,					15
" " " " 800 " 700,					21
" " " " 700 " 600,					34
" " " " 600 " 500,					47
" " " " 500 " 400,					117
" " " " 400 " 300,					203
" " " " 300 " 200,					384
" " " " 200 " 100,					1,058
" " " " 100 " 50,					1,442
" " " under 50,					1,982
" " " not reported,					295

An examination of the reports of previous years shows that of the 295 non-reporting churches, 255 have a membership of less than fifty, twenty-seven a membership between fifty and one hundred, and thirteen have more than one hundred members.

Where now shall the line be drawn between the weak and the strong churches? The only correct answer is, it cannot be drawn. For some churches with fifty members are stronger than some others with one hundred. A careful study of the statistics

of the Year Books and of the Reports of our Home Missionary Societies shows that the number sixty-six lies very near the dividing line, with respect to membership, between the self-supporting and the aided churches. That is, churches with sixty-six or more members are self-supporting, while churches with less than sixty-six members are dependent or weak. Of course this is not true in every case. Many churches with more than sixty-six members are dependent, while many others with less than that number are self-supporting and strong. Moreover, the line of division does not run through the same points in all the states. Take the country as a whole, however, that is the dividing number. Now, there are in the country 2,781 churches that have less than sixty-six members each. That is, that number of churches must be set down as too weak to support the ordinances and institutions of the Gospel without assistance.

Let us turn now to the question of financial ability. We can only judge of this by the reports of "Home Expenses" as found in the Year Book. According to these reports, 163 churches had no home expenses in 1898, and 661 make no report of such expenses. Here, then, are 824 churches which so far as the Year Book shows raised nothing toward self-support during the year 1898. This statement, however, is misleading, for included in this list of churches are some of the largest and wealthiest churches in the denomination. Forty-eight, at least, have more than one hundred members. Four others are connected with educational institutions, and have no home expenses separate from the expenses of the institutions themselves. Sixty-four others reported home expenses in the preceding year of \$500 or more. Most of them reported home expenses for several preceding years. The failures to report in 1899 cannot, therefore, be taken as an indication that nothing was raised for self-support, or that these churches are unable to raise anything. They simply have not reported. Beside these cases, twenty-seven of the non-reporting churches were organized during the year, and, therefore, were not in a condition to report "Home Expenses." Here, then, are one hundred and forty-three churches that should be subtracted from the 824 that made no report. This leaves 681 as the number which seem to have done nothing in a financial way toward self-

support during the year 1898. They certainly are weak in respect to financial ability.

But where shall the line be drawn between the strong and the weak churches of those that do give for home expenses? What amount given indicates a self-supporting church? A comparison of statistics shows that \$700 is the amount that lies very near the point of separation. That is, churches raising less than this amount are generally dependent upon outside aid. Churches raising more than this sum are generally self-supporting. There are many exceptions upon both sides, but the exceptions upon one side seem nearly to balance those upon the other. There are 2,165 churches that report home expenses of less than \$700. These, with the 681 that seem to have given nothing for their own support, give a total of 2,846 as the number of churches that are too weak to support themselves. This number is larger by sixty-five than the result obtained when the membership was considered. The difference is due to the fact that a few minor items necessary to an exact calculation are not obtainable. The exact number lies in the region of these two. The mean of the two numbers, or 2,813, is approximately correct. That is very nearly the number of weak and dependent Congregational Churches in the country.

The obvious question now is, how shall these 2,813 churches, or almost exactly one-half of all the churches, be supported so that they may receive the preached Word and enjoy the Gospel ordinances? The first answer is, Most of them are supplied already. Of the 2,781 churches with less than sixty-six members, 2,038 are reported as having pastors. Probably 2,050 of our corrected number are so supplied. Of these, 173 are supplied by licentiates, forty-six by ministers of other denominations, eighteen by laymen, three by students, and forty-four by ministers whose ecclesiastical connection is not reported. There remain, therefore, 731 of the weak churches unsupplied. Of this number some are practically extinct, however. One hundred and twenty-eight of them have had no pastor for five years, and may be set aside as not likely again to seek pastors. Enough more are in a similar condition to bring the number of practically dead churches up to 150 at

least. This number subtracted from 731 leaves 581 as the number of feeble churches that show signs of life, but which are pastorless at present. Most of these are no weaker than many of those that are supplied. Many of them are stronger than some of the supplied churches. The question is, how shall these 581 churches be supplied with pastoral oversight and service? The answer is, they must be supplied through the agency of our Home Missionary Societies if they are supplied at all.

It is first of all a question of money. Our Missionary Societies are already carrying heavy burdens, some of them are loaded down with debts. In order to meet the full demand that is made upon them, more money is needed for the work. The average appropriation to the assisted churches seems to be about \$150. This would require for the 581 churches \$87,150. Where can it be found? Can it be found?

In the second place, the supply of these churches is a question of men. Are the men available for the pastorates of these churches? According to the last Year Book, there are 1,955 Congregational Ministers "without charge." Careful investigation, recently made, shows that not more than fifteen per cent. of the ministers "without charge" are available for pastoral service. Of the remaining eighty-five per cent., some are engaged in other pursuits, some are too old for the service, others are ill, all, for the present at least, are set aside from pastoral work. Fifteen per cent. of 1,955 is 293. That is, 293 ordained men are available for pastorates, though some of them are available for only such pastorates as they themselves may choose, and not such, it is to be feared, as the Lord would be pleased to give them. Beside these, there are, perhaps, fifty licentiates waiting for pastoral work, making a total of 333 men now ready for service. There are probably many times this number of men seeking places, but this is approximately the number of men that could be placed now without creating vacancies. The others are already employed. They are the ones, however, who figure most prominently in the unseemly scramble for vacant pastorates, especially the pastorates of large and flourishing churches. But over against these 333 men what are there for vacancies? If only the 581 feeble, non-supporting churches, then, if only

the money can be provided, the churches may be fairly well supplied. But these are not all. The total number of unsupplied churches according to the last report is 1,022. This number includes the 150 practically extinct churches, together with the 581 weak but still struggling ones. These numbers subtracted from the 1,022 leave 291 as the number of self-supporting churches that are vacant and looking for pastors. These are actual openings waiting for no missionary treasury to be filled, but ready to call the right man when he shall appear. If these vacancies should be first filled, as in the natural course of events they would be, then there would be left forty-two men for the 581 weak churches, and for any advance work that our missionary societies at home and abroad might wish to do. Surely if the money for the support of our churches could be provided, as, with the increasing prosperity in business, it is hoped it will be, there would be a startling dearth of men for the waiting work.

Still another fact deserves consideration in connection with this question of the supply of Congregational Ministers. There are 115 ministers of other denominations, and ministers whose ecclesiastical position is not known, supplying 135 Congregational Churches. Beside these, eighteen laymen are serving as pastors, making a total of 133 persons engaged in pastoral service who have no ecclesiastical connection with us. They are worthy men, probably, and are doing good service, doubtless, but they are strangers to our spirit and polity, and many of them are lacking in that preparation for the work of the ministry, which, according to all the traditions of our Congregational history, has been supposed to be essential. The fact serves to show that there are not Congregational Ministers enough to supply our Congregational needs. Money and men, then, are urgently needed for the waiting work. With these supplied it will not be necessary again to report that a year has witnessed a growth in our Congregational family of only six churches.

GEORGE W. WINCH.

THE OBLIGATIONS AND OPPORTUNITIES OF CONGREGATIONALISM IN AMERICA.*

I have been asked to speak this afternoon on the obligations and opportunities of Congregationalism in America. In Christian service opportunities are always obligations, and I shall, therefore, make no broad distinction between them, but try to point out some of the characteristics of Congregationalism which we need to emphasize in any consideration of its mission to the land in which we dwell. My task is less easy than that of the speaker who is to follow me. Congregationalism in America, unlike Congregationalism in England, does not stand face to face with an entrenched and over-bearing ecclesiastical establishment. The duty of protest in the name of Christian freedom is not a prime obligation of American Congregationalism. Furthermore, to an extent much greater than in England if the number of its adherents be taken into consideration, the Congregational polity in America is not restricted to those who bear the Congregational name. Baptists, Christians, Plymouth Brethren, Disciples of Christ, and Unitarians, as well as some branches of Adventists, Lutherans, and Hebrews, are essentially Congregational in polity. Nearly four-tenths of all American religious organizations are thus governed. But though the polity from which we take our name is thus no longer exclusively our own, our churches have a historic unity and a present fellowship which gives to them as distinct a character as is possessed by any religious denomination in America.

One obligation resting on American Congregationalism at least in a considerable section of the United States, is that of the first-born. Among the first of Protestant religious bodies our churches entered this new continent. They laid no exclusive claim to it then. They do not now. It is not a right of pre-emption to any portion of it that they possess. It is a duty to the land in which they labor and to themselves that should constrain

* An address delivered before the International Congregational Council, at Boston, September 27, 1899.

them. If any communion has the obligation laid upon it to use its utmost endeavor to Christianize America, they have, for none has been more identified with the history and development of American institutions. And our churches have been awake to this duty. First of Protestant bodies to labor effectively for the Indians, first to enter the wider home missionary field, first to organize for foreign missions, first to take up work on an extensive scale for the education and elevation of the negroes then just emancipated from slavery, they have been faithful to their charge. The roll of their missionaries in every part of this land and beyond the seas witnesses that they are faithful to-day.

But, taking their history as a whole, and gratefully recognizing the ever-deepening consciousness of their essential unity that has marked the last three-quarters of a century, it must be said that they have been too willing to sow the seed and let others reap the harvest. The time has happily long passed when Congregationalism was looked upon as a local polity, adapted alone to the New England soil and too tender for successful transplantation. The membership of this Council testifies to its wide distribution over the oldest American republic. But our churches still need to emphasize the value of their heritage. They need to hold what they have in higher regard. Even yet, an exposition of Congregational principles is the rarest of discourses in our pulpits. Our church-members are too often Congregationalists by instinct and inheritance rather than by knowledge; and, though our stirring history is more widely known than ever before, the just appreciation of the Congregational heritage is not always ours.

Above all, in these days of organization and combination in every department of human activity, we need to emphasize our Congregational principle of fellowship. We need to concentrate our now widely-scattered gifts more exclusively on our own agencies of outreaching evangelization and mutual helpfulness, the missionary societies for labor at home and abroad. We need to simplify the management and reduce the number of these societies by consolidation that they may increase their effectiveness. We should bring our theological seminaries into more direct relations to the churches that they serve. And, most

pressing need of all, we ought to cultivate, in some fuller measure than at present, a sense of unity between the churches of our order in our cities and larger towns, that by some definite form of coöperation they may better bear one another's burdens and more effectively carry the gospel to those not naturally of their membership. These are old lessons, often repeated on platforms like this, and, happily, lessons that have not been wholly in vain; but they need iteration and reiteration still.

A second obligation resting on our American churches of the Congregational order is to maintain an educated Christianity in the pulpit and the pew. Any argument in favor of the desirability of Christian intelligence would be impertinent before this audience and on this soil where our colonial forerunners in the poverty of their beginnings laid the foundation of schools and colleges. Congregationalism has ever regarded intelligence as the best servant of faith, and knowledge as the most useful hand-maid of consecration to a life of godliness. The Congregational conception of a church as a covenanted association of brethren, each with equal vote and equal responsibilities, implies for its most successful administration a high degree of intelligence in the whole body,—the member in the pew as well as the minister in the pulpit. Christian intelligence is a conception which Congregationalists rejoice to see becoming to a rapidly increasing degree the ideal of the older religious bodies in America generally. Scarcely one of them, however it may have been in years gone by, but now fosters education. Several have always done so in a measure second only to that attained by American Congregationalism. All the more reason is there, therefore, that Congregationalism in America should maintain its ancient eminence in this respect. It has been the mother of schools and colleges. It must continue to be so if it is to be true to its past; and the institutions of learning which consecrated men are to-day maintaining in the forming communities of our West, or among the less favored inhabitants of the South, are proof that Congregationalism has not lost its ancient zeal.

Yet two dangers of a decline from standards set in the past assail our churches which are as real as they are subtle, and deserve our watchful consideration. In an age when the other learned

professions are demanding more extended preparation of candidates for admission to their ranks, the cry is constantly heard for short cuts to the ministry; and too many of our churches, especially in rural communities, content themselves with pastors of little intellectual preparation for their work. While it is true that the training of a large portion of our ministry is as thorough as that of the numbers of any learned profession, it is no less true that, if our ministry be taken in its entirety, it will be found that by no means so large a proportion of its members have enjoyed a training commensurate with the demands of modern scholarship as had received the best intellectual preparation attainable a century or a century and a half ago. This is not the fault of our Theological Seminaries. The preparation that they offer to those who will avail themselves of it was never more practical or thorough than at present, whatever may have been alleged to the contrary; but our churches need to exercise a more jealous care than they do lest the pulpit lose its ancient preëminence in the power that comes through the addition of careful training to spiritual zealotness.

Nor is the danger to those in our pews a less serious one, though it is more specific in its character. In common with American Protestants generally, the tendency with us for years past has been strongly against catechetical instruction, and the abandonment of this once honored method of imparting religious truth has probably been as complete in our churches as anywhere. With a polity that demands in theory that candidates for church-membership shall be able to give a reason for the faith that is in them, and possess an intelligent comprehension of the main principles of Christianity, we admit boys and girls to our churches who are, we may confidently trust, the subjects of the regenerating work of the Holy Spirit, but whose knowledge of Christian truth is of the most rudimentary character. We should not keep them out; we owe them a better preparation, — a preparation that the ordinary Sunday-school does not furnish, — and the preparation classes that are being here and there experimentally established in our churches are a move in the right direction. The duty of grounding our young people more thoroughly in intelligent comprehension of religious truth is one to which our churches must seriously address themselves.

A third characteristic of Congregationalism in America is one that partakes more of the nature of a privilege than either that have thus far been noted. We have abundant right to emphasize and rejoice in the mediating advantages which our churches possess. It is no accident that, alone of all evangelical bodies in the United States, the Congregational churches have put forth a credal testimony to their faith within the last generation and expressed in modern language. The fact is illustrative of the readiness of our churches not merely to hold that which is old, but to welcome that which seems good in the new. No Christian body in the United States occupies such a vantage-ground. In no way committed to radicalism as are some of the denominations about us, and in no way bound to ancient systems of Christian thought save by continuity of historic descent and regard for the truth that they contain, our churches hold the position of remarkable freedom. Standing firmly as a body within the broad lines of the evangelical conception of the Gospel, viewed as a whole they are neither radical nor conservative. They have had their sharp doctrinal discussions, not without heart-burnings, in recent years; but the contestants, however earnestly they have differed, have remained brethren, and our churches have been in no serious danger of division. And the result is that there is no religious denomination in America to-day which exhibits greater harmony of feeling between all its constituent elements, or wherein greater toleration in doctrine is enjoyed within evangelical lines. A generation ago Calvinists and Arminians discovered that they could work in fellowship within our borders; and men who view from differing standpoints far more modern questions than those symbolized by the names just spoken find themselves side by side in our churches to-day. Freedom in this respect, like freedom always, has its perils. It is possible that lines are sometimes too loosely drawn by our churches and councils. But this is not the toleration of indifference. It is not apathy toward religious truth, or want of opinion. Its bases are Christian charity and a conviction that the true weapons of religious controversy are the weapons of the mind and spirit rather than ecclesiastical courts or the mandates of superior authority.

A similar advantage possessed by Congregationalism in the

United States is to be found in the freedom of our forms of worship. This question, so turmoiling to some religious bodies at the present time, is indeed not a very pressing one with us. Our churches are by their history and traditions strongly of a non-liturgical character. But each church has entire freedom in this matter, and can adapt its worship to its needs. It can make its services as stately as the grand examples of the past and the taste of the present can render them, or as simple as was the worship of the Apostolic company, without transgressing any principle of modern Congregationalism. Probably none of our churches will ever attain,—certainly few of us desire,—the ornate ritualism of certain ecclesiastical bodies often called by the Protestant name. Such forms must have for us always the incongruity of borrowed plumage. But if any Congregational pastor and church believe that they can make their services more worshipful toward God or helpful toward men by any enrichment or modification, the way is free for them to make the attempt without the necessity of seeking the consent of higher authorities, and without criticism from their brethren, provided it is done with reasonable regard to decency and order. Certainly this flexibility and liberty are to be valued.

American Congregationalism has never claimed for itself any exclusive right to the Christian name. But it has, from the first, believed that it embodies more than any other system the principles which the Word of God designed the Church on earth to express. One feels, indeed, a sense of the pathetic, oftentimes, when reading the treatises on Congregationalism of a Hooker, a Cotton, or a Mather, by reason of the minuteness with which they attempted to draw the pattern of the church from the Bible, and from the Bible alone. Every fragment of Apostolic practice or exhortation, every possible strain of Psalmist's hymn that imagination could view as appropriate, even so remote a source as the imagery of Solomon's Song, seemed to their reverent gaze freighted with meaning as to what God designed his Church to be. None of us would follow them in the minuteness with which they sought to find a pattern in the Bible. Few of us, I fancy, believe that any minute pattern is there recorded. But in principle the fathers were right. The Kingdom of God has its laws of service, of

brotherhood, of helpfulness, of freedom, of allegiance to the one King,—laws woven through and through the revelations contained in Holy Writ,—and to these principles we may reverently believe that Congregationalism is a better approximation than any other system. We need to hold fast the thought of Congregationalism as the best polity, while recognizing cheerfully the existence of many other polities in the United States, and admitting that Congregationalism may not be adapted for all Christians in this land. Can a man be a good Congregationalist, and yet hold that not all Christians can now become Congregationalists? Can a man be confident that Congregationalism has a mission even to those not Congregationalists,—a mission of great value to them though they may never be of our Congregational communion? He can; and he must, if he has entered into the best spirit of American Congregationalism, and has gained a vision of the breadth of the Kingdom of God.

Our country shows a great variety of training, of mental and spiritual attainment, of race, aptitudes, and tendencies; and to this variety in religious development there is a ministry for every one of the important forms in which Christianity has organized itself. Is the Methodist family of churches, with its itinerancy, its probationary system, its strict supervision, its class-meetings, and its camp-meetings the most numerous in its membership of any group of American Protestants? It is because a large portion of American Christians find Methodism best suited to their needs. Is Roman Catholicism strongly entrenched among our population of foreign birth or recently immigrated parentage? The thoughtful observer of American religious life will question whether any other polity could hold the vast majority of those Americans of Roman training and of recent arrival to religion at all.

But while we thus cordially recognize the usefulness of all the great churches to certain stages of development co-existent in our complex American Christianity, we hold Congregationalism to be needful not merely as a polity which represents, we believe, a nearer approach to the principles of the Gospel than any other, but as a leavening influence of prime value in all our American religious life. Few would now maintain that one form of civil government is adapted to the present political condition of all

men. The establishment of a republic is no longer looked upon, as by our fathers, as a panacea for all the ills of the body-politic. We, in America at least, believe that a republic is the best of all forms of government when it can be well administered, and that the existence of republics tends to make freer all governments everywhere. But we know that all men are not fitted for a republican form of government. It is the goal toward which the political world is moving, rather than that to which that world has everywhere attained. So, as Congregationalists, we believe that Congregationalism is the best, the freest, the most Scriptural of all polities, that its existence in the land tends to the freedom of all other forms of church government; but we believe also that there is room here at present for many different branches of the one flock of Christ; and that federal coöperation should, as far as possible, exist between them.

Congregationalism stands for great principles,—for the full participation of the laity in Christian service and church government; for freedom and simplicity in organization; for the self-government of the local congregation; for mutual helpfulness; for intelligence in pulpit and pew; for missionary zeal. Its leavening influence is widely felt in our American religious life. American Episcopacy is something very different from its English prototype. Its laymen have felt the breath of Congregational freedom. American Lutheranism, leaving behind state-support and state-control in crossing the Atlantic, has drawn much from principles made prevalent here by Congregationalism in adapting its government to its new environment. And even Roman Catholicism is showing a struggle between the spirit of European conservatism and that American spirit of freedom to the development of which in American Christianity as a whole Congregationalism has largely contributed.

Congregationalism was never more needed in America than now. Great as has been its work in the past, it is to the future that it should look. With our population swelled by rapid and only partially assimilated immigration; with old questions, such as the elevation of the negro, still demanding a Christian solution from us; with new problems facing us in the West Indies and the Orient; with large sections of our own land still needing the establish-

ment of Christian institutions, Congregationalism has a mission and a work in America of the utmost importance. Its influence in holding aloft the standard of a free, democratic, educated Christianity in our land is of priceless value; and an adequate sense of the importance of this mission is one of the obligations of American Congregationalism.

Nothing has been said in this paper regarding the attitude of our churches toward such problems as the nature and method of revelation, the redemption of the unchurched masses in our cities, the maintenance of religious institutions in rural communities, or the broader applications of the Gospel to society. The reason is not because of any lack of interest in such questions among us. But they are problems of American Christianity as a whole, and not peculiar to the specific branch of the Church of Christ in this land to which we belong. It is to certain opportunities and obligations resting upon us as Congregationalists that our attention has been directed. We have our problems, serious and perplexing; but at no time in its history has American Congregationalism had a right to look with greater hope to the future, or with more confidence that the Master has a work for it to do, than on the threshold of the new century which we are about to enter.

WILLISTON WALKER.

THE CULTIVATION OF A SPIRIT OF DEVOTION AS A PREPARATION FOR PULPIT AND PASTORAL WORK.

It may well be doubted whether any theme relating to the office and work of the Christian minister has been more strongly emphasized, both by precept and example, than the one which heads this article. Saint Paul, the first human teacher of pastoral authority, and the best exemplar of his system, wrote to his favorite pupil, "Take heed to thyself!" which word of instruction has been repeated, amplified, and insisted upon as containing one of the chief elements of ministerial success, by almost, if not quite, every succeeding writer on the subject of pastoral theology, as well as by all devout ministers in their private and public charges to their younger and inexperienced brethren. One might almost despair, then, in his efforts to write something upon this theme that should be entirely new, or even to produce anything that could be the least helpful to his brethren in the ministry. Yet it is one of those kaleidoscopic subjects which are sometimes made to show combinations of colors not altogether like those which they have yielded in the past. And it is by no means a trite theme; for the need which led the apostle to make the above-quoted charge to Timothy, and which has led scores of devout men to repeat it, exists to-day, and exists in a form to make the presentation of the matter especially relevant and timely. By this it is not implied that ministers of our day are less disposed to cultivate a devotional spirit than were those of past generations. But is it not the case that the pressure of the times and the increased demand for organized labor within the church make it even more difficult for the ministry of this age to pay due attention to the cultivation of the heart-life than it was for the ministers of fifty, seventy-five, and one hundred years ago? Indeed, it would hardly be too much to admit that a partial excuse for remissness in this direction might be offered with better grace by a minister of to-day than by his predecessors of less stirring times. But after such admission has been given all due allowance, it remains true that

the necessity which present-day ministers are under to cultivate a spirit of devotion, as a preparation for pulpit and pastoral work, is quite as great as that which the fathers were under. The conditions of the age, which might suggest to them the quasi-excuse before alluded to, are the very ones which make it the more imperative that they should give increased attention to the development of their spiritual nature. Such a pressure of work as they are under demands that they shall act somewhat as did Martin Luther, who is reported to have said: "I have so much to do that I cannot get on without three hours a day of praying."

With so much thrown out by way of introduction, the fact may now be insisted upon that the prime necessity for the cultivation of his heart by the minister of Jesus Christ rests upon something that is not essentially modified by the peculiar conditions of any age. It is grounded on the fundamental nature of the ministerial office, which is the same from generation to generation. It rests upon the two facts that the Christian minister is called by the Master to act in his name, and in imitation of his example. In other words, upon the two facts of the minister's *authority* and *duty* does the necessity rest that the man who is called to preach and shepherd a flock of men and women should first take heed to himself. Unless he has constantly before his mind the thought that his office is a calling, instead of a profession, in the common acceptance of this word; and that he is to exercise it, not in his way, but after the manner in which Christ performed his work, and in which the apostles did theirs; and unless he can convey to the minds of his people, by legitimate methods, the impression that he has indeed had a divine call, and is discharging his duties in imitation, and by direction of the Lord Jesus, he will not, he cannot, fulfill his duties with the truest success. Any such lack of conscious and manifest authority, and of action after a divine example, will prove disastrous both to himself and to those over whom he has been placed as an under shepherd. Indeed, what right has he to tell men of their moral and religious duties, with the expectation that they will listen to him and act upon his instructions, unless it be the right which he feels has been given him by his divine Master? And under what obligation are his people to give heed to his words except that which comes out of the impression that

he gives them, by word and life, that he is acting as the vicegerent of Jesus Christ? No right and no obligation that can be of any great benefit to his flock, at least so far as their spiritual uplifting is concerned. He may be thoroughly informed about their needs, may know their weaknesses and sinfulness to an unusual degree, and yet, by reason of his own felt, and manifest, lack of authority, may be utterly powerless to help them. In the words of Phillips Brooks, "Alas for him who is only open on the manward side, who only knows how miserable and wicked man is, but has no power of God to bring to him. He lays a kind but helpless hand upon the wound. He tries to relieve it with his sympathy and philosophy. He is the source of all he says. There is no God behind him. He is no preacher." Aye, and it may be added that no one can be a true pastor unless he can go out and say, with an unction that is born of a consciousness that Christ is behind him, "In the name of Jesus, I bid thee arise and walk." Whether standing in the pulpit, or discharging the more common, but no less important, duties of the pastoral office, the minister must feel, and evince the fact in a truly Christian way, that he has Christ behind him as authority, and before him as a perfect and well-beloved exemplar.

But how can any frail man maintain such a sense of authority, and at the same time be in the way of developing that spirit of humility which is the crowning grace of the ministerial character? And how can he show such authority without appearing officious, in the disagreeable sense of the word? Or how, as the question might first have been asked, can one who has truly been called into the ministry keep in himself that delightful sense of authority which he had when he began his ministerial labors, and which was one of the chief factors in his early successes? For is it not the case that many lose it after they have exercised the pastoral office for a time, and come to act professionally, rather than as the ambassadors of Jesus Christ. Alas for the danger that the average minister is in, of falling into that condition where he can neither declare his message with the fullest confidence, nor expect to witness the best results from his pulpit and pastoral labors! Now the answers which the richest experiences of the past, as well as the plainest scriptural directions to the ministry, give to

the above questions, may all be summed up in this one: the minister will maintain and manifest a becoming authority, and do his work in a Christ-like manner, only as he shall cultivate a spirit of devotion. And this can be done in no way except by those means which are recommended again and again in the Scriptures, and which have been found helpful by all the truly great religious leaders of the Christian centuries. It is by prayer, and by devotional study of the Word, as distinguished from a professional study of it; it is by appearing at the court of heaven through the great Mediator, and by listening to hear what God the Lord will speak through His holy Oracles to our hearts, that we can come to feel strong in our authority, and that we can go out to convince men that we have a message for them that will do them good. As saintly Archbishop Leighton said: "Ambassadors have need to be friends, and intimate friends, with their Lord. For if they be much with God in the mount, their returns to men will be with brightness in their faces, and the law both in their hands and in their lives, and their doctrine shall be heavenly." That is, as Leighton may well be believed to have meant, such ministers will carry with them both an authority and an attractiveness that will make their ministry a success. It was a saying of George Herbert that "the character of the pastor's sermon is holiness," and that it is gained by "dipping and seasoning all our words and sentences in our hearts before they come to our mouths"; a saying which might naturally call out the question, What shall be done by the minister whose heart does not contain enough of the quality of holiness to season his sermon, nor enough to savor the speech with which he would do men good in his approach to them? The question surely suggests the need of communion with Him from whom alone proceeds the Spirit of holiness, who is the giver of that holiness which is the very best credential of ministerial authority, and which, when manifested in the pastor's life and distilled in his speech, makes both words and life to wear an un-officious look, and to challenge a hearing for what he has to say, and an imitation of his life, in so far as it recalls that of his divine Master. His biographer says of Whitfield: "He was remarkable for a devotional spirit. Probably no man lived nearer to God. Had he been less prayerful, he

would have been less powerful. When he came before his auditors, he looked like one who had been with God. This it was which won for him the title of seraphic — he was a human seraph, and burnt out in the blaze of his own fire. Usually for an hour before he went into the pulpit, he claimed retirement. In this claim he was imperative, and would not be interrupted in his seasons of hallowed intercourse with God." And so it was that by the very tone of his voice men were moved to tears, feeling, as they did, that Whitefield had a right to address them on religious subjects and that they were under solemn obligations to give heed to his burning words. Another illustration of power to move men, by reason of the preacher's openness on the Godward side, is found in the life of the eminent French preacher, Pere Lacordaire, who is reported to have exclaimed, with almost supernatural tenderness, as he was about to speak on the life of Christ, before one of the great "Conferences" at the French capital: "Lord Jesus, during the ten years that I have been preaching to this audience, thou wert ever at the bottom of my discourses; but to-day, at last I come directly to thyself, to that divine face which is daily the object of my contemplation, to those sacred feet which I have so often kissed; to those loving hands which have so often blessed me; to that life whose fragrance I have inhaled from my cradle, which my boyhood denied, which my youth learned to love, and which my manhood adores and preaches to every creature. O Father! O Master! O Lord! O Jesus! help me more than ever, since by being near to thee, my audience must feel and I must draw from my heart accents indicative of thy admirable proximity." After reflecting upon such words, who can wonder that Lacordaire was so mighty in the pulpit? If his language was any true index of his feeling, it is evident that his power to impress himself and his truth upon his vast audiences, as he is known to have done, was owing to the fact that, by getting near to Jesus, he came to feel, and to make his audience feel, the nearness of Christ. He spake with authority because his Master was manifestly behind him. The same was true of Francis of Sales, another of the effective preachers of the Church of Rome, of whom his biographer says: "He was perfectly convinced that a preacher can in no instance pro-

duce any fruit unless he be a man of prayer, and careful to exemplify in his own conduct the lessons which he imparts to others." A remark bearing in the same direction was that of one of the ablest and most successful New England ministers, of a past generation, "that while engaged in the study of divinity he spent half his time in prayer, and were he to be placed again in the same situation he would spend still more time in that duty."

But the position taken in this article finds its most impressive confirmation in the lives of Jesus and his apostle Paul. Humanly speaking, it was because Jesus kept the life of God strong within his soul, by frequent and long-continued seasons of communion with the Father, that he impressed himself upon, and kept the attention of, the multitudes as he did. He spake "as one having authority, and not as the scribes," for the reason that the divine life was manifestly in him and behind him. It was felt by his hearers. Friends were drawn more and more closely to him by it. On its account his words had weight, faith was begotten in the hearts of the needy, and he was everywhere a benediction to docile spirits. And very much the same thing may be affirmed of the apostle to the Gentiles. In the consciousness which he had of Christ back of, and with him — a consciousness that was evidently kept alive by uninterrupted communion with his risen Lord, there lay the great secret of his power with men; as indeed in the very same thing to-day lies the effectiveness of his epistles. Reading, as we do, at the very beginning of every letter of his, some such words as these: "Paul called to be an apostle through the will of God," and finding profusely scattered through the body of his writings such statements as force upon us the conviction that Paul knew Christ intimately, and had the spirit of Christ within him as a source of inspiration and of activity, we are forced to regard his teachings as authoritative; and, as disciples of his Master, are impelled to draw upon them for spiritual nutriment. His arguments are indeed cogent; but even stronger than his logic, as means for winning men to faith and for inciting Christians to a fuller consecration, is that authority which he evidently has on account of his intimacy with his Saviour. He is the first after Christ, of that long line of God's true servants, who have prepared themselves to do the most effective work for

the upbuilding of the Redeemer's kingdom, by keeping the fire of divine love burning on the altar of a consecrated heart.

Now it may well be questioned whether, in view of suggestions like the foregoing, the lack of ministerial power, both in the pulpit and in the parish, of which many complaints have been heard, is not owing more to the fact that ministers are less faithful to their devotions than they should be, than it is to the reason which some wise men have been trying to enforce upon our attention, that we are not so well posted as we ought to be with reference to the great questions of the day. No sensible minister will deny that there are questions pressing upon us, of a public nature, which we are under obligation to investigate, the neglect of which will greatly circumscribe our influence and materially impair our ability to reach certain classes, whom we are bound to reach by every means in our power. But the question may seriously be raised whether the influence with men, which we have sought to gain by trying to open ourselves on the manward side, has been commensurate with the loss which we have sustained of openness on the Godward side; and hence of power to help men in respect to those needs which underlie all conditions of society, in one age as well as in another. It is not enough for us to know "how miserable and wicked man is," nor to "lay a kind hand upon the wound," which our investigations have discovered. It is not enough to present to dying men "our sympathy and our philosophy." Would we do the needy ones good we must feel that God is behind us, as we can only come to do by a very close and intimate communion with our risen Lord. Authority to speak and a Christ-like utterance and manner are to-day, what they have ever been, the prerequisites of the truest ministerial success, both in the pulpit and out of it. That this is so appears from the fact that the men who are reaping great harvests of souls are the Christian teachers who have been in the way of spending more of their time on their knees, and in the study of the Word, than in looking into the new theories respecting the origin of things, and investigating the peculiar conditions of the age in which they live. The dark closet under the stairway in the Methodist Church Block in Chicago, which Mr. Moody and his co-laborers formerly used as a place for secret prayer, and to

which they went alone or in company, to hold communion with God — that closet doubtless held in part the secret of the success which attended the labors of the great evangelist. There he got his authority and his grace so to declare the unsearchable riches that those who heard him had to accept him as a man who had been sent by God. And in other closets, beyond a doubt, has he increased that power to help men which has come to be recognized, the world over, as one of the great forces of the age. And no one who has had the pleasure of hearing Revs. F. B. Meyer and J. Morgan Campbell will hesitate where to place the source of the mighty power with which they move the hearts and influence the lives of those who sit at their feet as learners. Aye, the truest successes of the day warrant the unqualified statement that what the ministry most needs, in order to hold men to the churches and to the truth, and to help them in their homes, in their shops, and on their farms, is not more openness towards the peculiar conditions of the age, but more openness towards God. In the words of a celebrated preacher: "The pulpit will go down if the preacher goes down; the preacher will go down if the Christian goes down; but if there be due service at the sacred altar, if there be profound and earnest meditation upon the divine oracles, if there be earnest searching of heart and continual desire to live as before the judgment seat of Christ, if there be anxious study and preparation for public appeals and pastoral services, the Christian pulpit will retain its hold upon the sanctified judgment and affections of all men." Yes, it may be added, and so will the Christian pastor, for thus will his authority be made evident. He will bear his credentials with him wherever he goes, and both his word and his life will be with power.

LEWIS W. HICKS.

THE CHURCHES AND THEIR SEMINARIES.*

The discussions of the past few weeks, both through the public press and at the gatherings of our denomination, have made the topic assigned for this hour peculiarly timely. The theological seminaries have been under fire. Their administration, the character of their work, the very value of their existence has been challenged. It is altogether proper that if such feelings exist they should be given expression. These institutions are the children of the churches. They were called into being — every one of them — because godly and thoughtful men within the churches were convinced that for the good of the churches training of such a character, amid such surroundings or with such a theological tone, was needful for the most efficient life of the churches. If the seminaries are failing to do the work they were called into being to do, or are doing it in a way the churches may reasonably deem inadequate, ill-timed, or misdirected, it is not only the right, but it is the duty of the churches to acquaint themselves with the facts, and by deliberated and well-directed criticism to bring about a reformation or, if need be, see to it that the seminaries themselves are abolished. Such acquaintance and such criticism as may result from acquaintance the seminaries would not only willingly submit to but do most eagerly court. On the other hand it would seem to be altogether proper that they should not receive with the same spirit of cordial acquiescence criticism growing out of ignorance or perversion of facts, or formulating demands upon them which the narrow means supplied by the churches, or the conditions of foundations fixed by the churches, render it an impossibility for the schools of divinity to comply with, no matter how complete might be their acquiescence or how earnest their desire so to do.

Now it is not my intention at this time to enter upon any defence of the seminaries from assaults made upon them. This is hardly the time to do so, nor have I any reason to suppose that the attitude of the churches of this Conference toward the train-

* A paper read before the Middlesex Conference at Essex, Conn., October 17, 1899.

ing schools for the ministry is such that they need to be defended before it. Nevertheless, in view of the atmosphere of query that has been created by the public press and by platform debate, it may not seem inappropriate to present what it seems to me should be the relations of the churches and the seminaries, in connection with a discussion of some phases of current criticism of their administration.

These criticisms may be grouped under three general propositions.

First, it is said that at the present time there is an over-supply of ministers because the seminaries induce more than the necessary number of young men to train themselves for the ministerial office.

Second, criticism is directed toward the tensity, range, thoroughness, adaptability of the instruction given in the seminaries.

Third, the custom of rendering financial aid to worthy and promising candidates for ministerial service has been criticised in its principle and in the method of its administration.

Respecting the first of these propositions we may note that it inevitably raises three queries: first, Is there a surplus of Congregational ministers? second, If there be such a surplus, what is its cause? leading, in the third place, to the obvious corollary, If there be such a surplus, what is the remedy for it?

The question as to whether or not there is a surplus of Congregational ministers is not one to be answered in the few moments that could be devoted to its examination at this time. No hasty conclusion drawn from unanalyzed summaries in the Year Book will settle the question. By far the ablest and most careful discussion of the question that I know of is to be found in a paper read by Rev. G. W. Winch of Holyoke, Mass., before the meeting of Hartford Alumni last spring, which was afterwards published in the *HARTFORD SEMINARY RECORD*,* and was later reprinted in pamphlet form. It seems to me that from the facts he presents it is at least legitimate to draw the conclusion that, eliminating those ministers who, through other occupation, age,

* Vol. IX, No. 2,— May, 1899.

or infirmity can no longer be considered in the ranks of the active ministry, striking out those who have showed themselves by their lack of success in the pastorate, and by prolonged, unsuccessful, and often painful candidature unsuited to the demands of the pastoral office, there is by no means at present a surplus of ministers in our fellowship.

On the other hand, it is unquestionably true that there are many, very many, of our ministerial calling who do not feel that they find parishes which are in accord with their tastes, or are commensurate with their abilities. And it must be said also that there are many, very many, churches who do not find ministers whom they consider of acquirements adequate to the opportunities and privileges offered by them. There is unquestionably a great surplus of both ministers and churches, if by a surplus of ministers we mean that there are not enough churches to give to each minister just the charge he wants, and if by surplus of churches we mean that there are not enough ministers to give to each church precisely the kind of a minister it wants. But such is not, I take it, the meaning of the word "surplus" as ordinarily used in this connection.

There are two or three things respecting this matter of ministerial surplus that we must remember. The first is that the ministry is a profession as well as a calling. However true it may be — and we cannot well over-accent its truth — that the minister is summoned by God to the peculiar cares, toils, privations, privileges of the prophetic office; it is no less true that the minister is a professional man among other professional men. He must expect that the laws of demand and supply will be potent in his life. Furthermore, he must recognize that both church and minister are free agents — and sometimes pretty whimsical free agents at that. He must recognize, also, that it is true of his profession, as that of few others, that he has very little to say about where, or under what circumstances, he will do his work. The minister of to-day will do well to note that his wail about over-supply has recently been heard respecting every occupation from the clerkship in a second-hand clothing-store, all through the learned professions, teaching included, up to the secretaryship of the War Department at Washington. If the minister believe

that there is a surplus of ministers he may possibly find some comfort in the company which it is said misery loves. If he be mistaken, and there is in reality no ministerial surplus, he may be obliged to steel himself to that bitter and almost heartbreaking conviction to which men in other employments adjust their lives, — that failure, absolute or relative, is always among the possibilities to be reckoned with even in what he esteems a sacred calling, and that he, himself, cannot lay the entire responsibility for that failure at another's door.

But suppose, for convenience, there is a surplus of ministers. The question rises, where does the responsibility for this surplus rest? Is it because our Congregational Seminaries, by holding out inducements, financial and other, have for years past been summoning an unreasonably large number of young men into the ministerial calling?

A glance at figures, taken from the Year Book of 1898, will, perhaps, clarify our conceptions. These figures show that there graduated last year from the regular courses of our seven theological seminaries 113 students. They also tell us that eighty-eight ministers died. There appears thus to be a surplus of twenty-three ministers.*

The net gain in the number of churches for the same year was sixty-eight. We have thus a surplus of twenty-three ministers to set over against an increase of sixty-eight in the number of churches. That there is nothing very exceptional about these statistics appears from the fact that taking the average for twenty years we find that in round numbers the average number of deaths has been eighty-eight, the average number of regular graduates from our seminaries 103, the average net increase of our churches 108. In other words, for the last twenty years the number of students graduating from the regular courses of our seminaries has been ninety-three less than the annual net gain in the number of churches in our denomination. If figures mean anything at all, it is perfectly evident that no ministerial surplus

* It is sometimes said that many of these ministers who died had been long out of the regular service of the churches. This is doubtless true. But it is also true that each year sees a sufficient number move into the ranks of those incapacitated for active service, to keep on the death roll for each year about the same number of those out of active service, so that the conclusion is a perfectly just one.

could have been caused by the excessive number of regular graduates from our seminaries.

We know, of course, that there are annually ordained as ministers of our fellowship those who studied in the seminaries of other denominations, and not a few who have never completed a regular course of theological study in any seminary. We know that from other lands and from other communions many ministers have sought the shelter of the Congregational fold. It is conceivable — though such is not, I believe, the case — it is conceivable that owing to these circumstances there may be a surplus of ministers. But if it be true, a surplus so caused provides no reason why a single Congregational Seminary should go out of business, or relax one iota of its efforts to provide for Congregational Churches thoroughly and Congregationally trained men. Our denomination still goes in sackcloth over the results of the disastrous "Plan of Union" with the Presbyterians on the field of home missions. That experience does little to commend a course which, in the field of ministerial education, would amount to a "Plan of Union" with almost every denomination in this or any other land. Such a situation, if existent, should rather make clear to our churches that in loyalty to the traditions of our body, and in recognition of the intelligence of our church membership, they should insist with most scrupulous exactness upon the thorough training of the ministry and their sure grounding in the principles of our polity.

If there be a ministerial surplus, as there assuredly is ministerial congestion and hardship in some parts of our land, the remedy must be sought not in cutting down the number of our thoroughly trained Congregational ministers, but in the study of some principles of what, for want of a better term, we may call ministerial economics. These are four:

(1) The duty of the churches to insist that their ministers shall be adequately equipped in brain and conscience, as well as in lungs and sensibility, for the peculiarly Congregational ministry. That is, supply a market for the best men.

(2) The proper organization of some means of intercommunication between the man and the church. In other words, to organize a means of distribution.

(3) The duty of the seminaries to train men with more skill and completeness, and to manifest an increased sense of the variety of the churches and the diversity of the needs of candidates for the ministry. This is simply the duty of better production.

(4) The duty of the Christian homes of our land to send into the ministry of their strongest and choicest, consecrated through prayer, aided by counsel, strengthened in self-sacrifice. This is the principle of the raw material.

Give young men of ability and consecration, let them receive the best possible equipment, let them be presented to the churches in some decently ordered way, and let the churches so gird up the loins of their minds and consciences as to accept only men of attested character and equipment, and the problem of a possible ministerial surplus would cease to exist speedily enough.

In discussing the criticism directed against the seminaries that they are training too many ministers, I have already touched upon the second criticism, viz.: That those whom the seminary does not train are not trained in the right way. This may well be so, for it is by no means an easy matter to decide what the right way is. It is not necessary to fall into the brilliant inaccuracies of President Hyde's address at the International Council, which were so amply set right by Professor Moore, to find ground for possible criticism of the teaching at the theological school. But the question whether or not the ground of criticism is a just one, still lies open. The present curricula of our seminaries are criticised from opposing points of view. By one, the complaint is, that the stress is too strong on intellectual activity; by another, that the intellect lacks adequate stimulus and nutriment. On the one hand it is said that the seminaries tend to be too scholastic; on the other that they are not scholastic enough. By some it is urged that the scope of their studies should be widened so as to embrace literature, natural and political science; and by others it is insisted that the seminary work should be made more purely biblical and practical.

In the face of criticism so variegated, so contradictory, so insistent, and one must add, in large part so ignorant of what the seminaries are really doing, it is exceedingly difficult for these

institutions to know what they should do, and to discern what is the right course.

This, however, at least, seems to be the present, and we may add the historic consensus of what is required of the seminaries. It is demanded of them that they should give to all ministers a training accurate and thorough, wherein the future and enduring usefulness of the man shall not be sacrificed to early aptitude in some one phase of pastoral service. It was under the impulse of this very demand that our seminaries were established. The method of instruction in accordance with which the student became the inmate of the household of some eminent pastor presented advantages for facile training in the duties of pastoral life which no theological school could ever supply. But it was precisely because these were not conceived to be the things most essential to permanent usefulness that the theological school came into being.

It was, is to a great degree, and always should be, the theory of our churches that the pastor of even the smallest church should be a man of intellectual acquisition and mental culture, as well as a man of kind heart and fluent speech. Congregationalism has never held to the heresy that the people in the small parishes are less brainy than those attending the large churches. It has been the pride of our denomination that among the hill towns and valley hamlets are to be found men of adequate scholarship, of soundness of trained judgment on great themes, of abundant sagacity in counsel. The estimate in which our denomination has held, and always wishes to hold, the pastor of the smaller church was well illustrated when the American Board, at its recent meeting, selected for membership in what must be called the ablest convocation of our denomination, the pastor of one of the smaller churches of this Conference. And nobody who knows him felt that there was anything but the most absolute propriety in the selection.

But not only do historic precedents and current facts testify to the Congregational estimate that its ministers should be men of a broad and thorough mental equipment, the experience of the seminaries themselves has gone to show the necessity of a really thorough and scholarly ministerial training.

Six out of seven of our theological schools have tried the experiment of some sort of an abbreviated training for ministerial service. Every one of them has been so discouraged at the results that it has been compelled to abandon the scheme.

So far a reasonable agreement of opinion may be reached. But here diversity of opinion begins. Modern life has grown complex. Modern ministerial service has become of necessity diversified. Modern lines of scholarly research have been pushed far in many directions by the concentrated labors of specialists. The seminary of to-day has before it the duty of being a theological university where the young scholar who is to shape the theological thought of the future and to lift high the banner of American theological science may get his guidance and his inspiration. It must be also a pastors' school; a place where the young man filled with the love of humanity and desirous of ministering to the present needs of congested and polyglot populations, may be so familiarized with the principles and methods of social science that he may be neither the cold-blooded doctrinaire nor the ill-informed enthusiast. It is becoming recognized more and more that the science of God is the science of the universe, and that there is no phase of knowledge which it must not touch. For doing what it ought to do, what the times demand of it, and what the churches demand of it—to be the instructor of instructors and the pastor of pastors—it needs enlarged facilities of instruction. Not only does it require an increased number of professors, but calls for larger libraries, better equipped museums, and larger facilities for technical training as well.

Here is the appeal of the seminaries to the churches. Recognizing the imperfection of their strivings to do the work for which they were established, recognizing that they exist only for the sake of the churches, they appeal to the churches, first, to become acquainted more fully with what they are trying to do; second, to express with frankness, even if with much divergence of view, a judgment as to what the seminaries are achieving and what they ought to accomplish; and third, to appreciate what are the needs for fuller equipment of our seminaries in order that these ends may be realized.

Is it not a curious thing that our churches never by their

beneficences directly recognize the existence of their theological seminaries? Not only that, but if a church should wish to take up a collection for the cause of theological education, there is no organization to receive or disburse the gift.

The education society was founded to help worthy young men to study for the ministry, and schools and colleges receive grants on the ground that through them the ministry may be recruited. But it does not greatly help the cause of theological education in the theological seminary at Bangor, Maine, for the church at Essex, Conn., to send a contribution to the society who plants with it a school in New Mexico, useful as such a school may be in its way. Is it not true that something of the same sort of mental stagnation in respect to the concerns of theological education that led President Hyde to his most unfortunate pre-judgment respecting current methods of theological education has also led our churches to the idea that the theological school, being established, needs nothing further done for it. While in every other field of the churches' activity open doors are calling for forward movements, and forward movements are demanding increased contributions, the one agency upon which, more than every other, the vigor and the strength of the whole church depends is left without even an agency for the reception and distribution of funds, to say nothing of their solicitation. Not only so, but in this period of the last ten or fifteen years, when men of wealth have been vying with each other in the munificence of their benefactions to every other phase of education, there is only one of our seminaries which has received from such sources any considerable increase of endowment.

The seminaries exist only for the churches. Is there not some way in which there may result to them a fuller mutuality of helpfulness than at present exists. Certainly here in Connecticut, where from all over the land are gathered this year nearly one-half of all the regular Congregational students of theology, would it not seem fitting that there should come into being especial indications of the recognition of the mutuality of benefit which should exist between churches and seminaries.

My time is already up, and I have failed to speak of the last criticism of the seminaries — the granting of scholarship aid.

Our fathers recognized distinctly three things respecting the student preparing himself for the Christian ministry. They recognized in the first place that he was in a peculiar way the child of the church, and worthy in some peculiar degree of the manifestation of her affectionate regard and care. They recognized, in the second place, that the time and strength bestowed on self-support while the student was preparing for his sacred calling might better be invested in fuller preparation for future work. They recognized, in the third place, that the financial rewards of the ministry were never such as to make the assumption of any considerable debt a warrantable procedure.

Such being the case, a society was formed, and special scholarship funds were established at the various seminaries, to help worthy and needy students. These funds are the manifestation of a deep religious feeling, and often the revelation of an heroic self-sacrifice on the part of the donor. That the administration of these funds has invariably been flawless cannot, of course, be said. That they have always been received by the beneficiaries in a proper spirit is also, unfortunately, not precisely the case. Still, on the whole, especially in these later years, it is, I believe, entirely true that these funds have fully demonstrated their great value and entire serviceableness for the ends to which they were at first sacredly set apart.*

It would seem then to be evident that the seminaries will best attain the end for which they were *planted, and render to the churches the service rightly demanded of them, if through a closer relationship and a fuller acquaintance they come to a more accurate understanding of just what the churches expect. On the other hand, the churches, by counsel, and by supplying to the seminaries the funds needed to carry on the work which the churches wish to have done, may efficiently coöperate to the end desired by both — the securing to the churches of our Lord Jesus Christ a ministry most fittingly trained to proclaim his Gospel with power to the men of this day and generation.

ARTHUR L. GILLET.

* For an excellent treatment of the subject of "Student Aid" see Professor Williston Walker's paper in the RECORD for August, 1899, Vol. IX, No. 4.

Book Reviews.

CONE'S PAUL; THE MAN, THE MISSIONARY, AND THE TEACHER.

Dr. Orello Cone's dedication of this work to Prof. Pfleiderer of Berlin prepares the reader to appreciate what the author gives us in his preface as the purpose and object of his writing — an interpretation of Paul from the view-point of his natural antecedents and his intellectual and religious environment. From these it is held the apostle could not escape, and that only in the light of these, as the formative powers in his theology and his personality, can he be understood. The chapters which specially attract us are, consequently, the ones which are grouped under the first and the third parts of the book,—the part which treats of Paul as the Man and the part which treats of him as the Teacher.

As sources for these parts — in fact, for the remaining second part, which treats of Paul as the Missionary — the author has taken the Apostle's Epistles, to the exclusion of the Book of Acts, and, in these Epistles, he confines himself to the six most generally accepted — Romans, I and II Corinthians, Galatians, I Thessalonians, and Philippians. This has an advantage, of course, in giving the author an undisputed standing-ground; but it has a corresponding disadvantage in restricting the material which he has to use. Granting even McGiffert's view of Acts it is difficult to see how one can get a full picture of Paul's mission-work, without going to its record; while, in the matter of Paul's teaching, it would seem that a great deal was lost in studying his Christology, if Colossians be rejected, and a great deal was given up in considering his Soteriology, if Ephesians be thrown out. In fact, modern criticism, which does not hold the allegiance to departed Tübingenism that Pfleiderer and his circle still maintain, is loth to say these Epistles have to be rejected. But the author, as a follower of the Berlin Professor, has made his almost necessary choice, and we must study his attempt on the lines which he has laid down.

The substance of the author's position is given in the early portion of the book, which deals with Paul as a man, portraying

* Paul: the Man, the Missionary, and the Teacher. By Orello Cone, D.D. New York: The Macmillan Co., pp. xii; 475.

the influences which were formative of his Christian views (Ch. I), delineating the traits which were personal to him (Ch. II), and giving an interpretation of his conversion (Ch. III). The discussion of the Apostle's theology, in the closing portion of the book, is simply a detailed development of this introductory treatment.

As the formative influences with Paul the author holds the chief one to have been his education as a Jew. He does not deny him certain influences from the world of Hellenistic life and thought in which he moved; though he very properly does not believe him to have been acquainted with classic literature, as some critics do. This Jewish training included not only the instruction and discipline which he received in his pious home, but also the teaching and the drill which came to him in the schools.

In this teaching of the home and of the schools, which was preëminently biblical, the author holds that Paul was specially affected by the method of scripture interpretation adopted by the Rabbis and wrought into their scholars. It was a method that viewed scripture as infallibly authoritative, and treated it without any regard to the historical interrelation of its parts. It was, also, essentially allegorical and typological and laid special emphasis upon the Rabbinical traditional lore. This method Paul is held to have adopted for himself and carried with him into his world of Christian thought, where it became especially evident in his treatment of Old Testament Scripture—giving us a perfectly arbitrary process of citation and reference in which the one constant, though doubtless often naïvely unconscious idea seems to be the proving of the dogmatic point by appeal to the infallibly inspired Word. Paul was thus a product of his race and of his age, dependent, as everyone is and must be, upon the environment which made up his intellectual and spiritual education.

This same idea is taken up and picturesquely worked out in the portraiture of the Apostle's personal traits, showing how largely he gives back, in his literary and religious character, if not at the point of his mere disposition, the influences which had been wrought in upon both his Christian and his pre-Christian experience.

Naturally, therefore, when the question of his conversion on the Damascus Road is considered, we are not unprepared to have the author maintain that it is easier to understand such references as Paul makes to a revelation of Jesus Christ at the beginning of his Christian life, as the psychological climax of a process of thought, rather than to a supernatural objective fact. As an intelligent man, Paul knew of the Christian teachings; as a consci-

entious man he was troubled with scruples about his persecuting course against the disciples; as an honestly thoughtful man he had doubts as to his own religious position. These things wore upon him until, under their pressure, he finally gave way, and, through the darkness and struggle, came to the light and the peace. He thought his Christianity out before he was converted, not afterwards. What suddenness there was in it was the suddenness that belongs to a climactic precipitation of a previous process; what revelation there was in it was the revelation that belongs to an intensity of concentrated thought, especially as it was conditioned by accompanying physical conditions.

This is the author's conception of Paul the Man, who naturally stands behind Paul the Teacher. In such summation of it we can not do justice to the very engaging style and the frequent rhetorical energy of its presentation; but its convincing force is largely destroyed by the evidently preconceived ideas which dominate it. The author has no liking for the supernatural anywhere, and is quite sure he can account for its presence in the Epistles, as well as in the Gospels. With all the Christian transformation which Paul wrought upon his Jewish ideas — a transformation which came from his religious faith and his spiritual consciousness — he was the product of what was around him, not of what was above him.

This anti-supernaturalism we consider the underlying fault of the book. There is, of course, no question but that Paul, like every man, was subject to the influences of his environment. With such surroundings as Paul had had in his Tarsus life, such training as he had had in his Jewish home, such education and instruction as he had had in the Rabbinical schools, we are quite certain to find in Paul's thinking and teaching many of the peculiarities which confront us in his Epistles, and, without a consideration of these preceding influences, it would be useless to try to account for them. But the question in studying Paul is very clearly, not whether he was influenced by his pre-Christian environment, but whether the influence of this environment is to be the view-point from which Paul's distinct teaching is to be understood.

So, in the matter of his conversion, there can be, naturally, no doubt but that Paul's previous thinking had its effect upon the attitude of mind with which he came up to the deciding revelation of Christ. He doubtless knew of the Christian teachings, doubtless experienced qualms of conscience, doubtless grew increasingly uncertain of his boasted Pharisaic position; but the question is, not whether his revelation of Christ was, in a measure, prepared for by his previous experience and thought, but whether this experience and thought was the sole source of the revelation.

At both of these points the author takes purely naturalistic positions. As a result we are not surprised at the frequent unscholarliness of the discussion. He holds it as a strangely inconsistent thing with the Apostle that he should have had so high an opinion of the infallible authority of Old Testament Scripture and yet have been so free in its handling and interpretation. A careful study of the Epistles, however, would have shown that the Apostle claims for himself the same Spirit of God as produced this infallible Scripture; so that, in perfect consistency, he considers himself as standing in the position, not only of an appellant to the testimony of Scripture, but of an interpreter of what this testimony was (cf. I Cor. 2d Ch.; also see examples of interpretation in I Cor. 9th and 10th Chs). The author may not think much of such a claim, but he should recognize its value in explaining the almost necessary course of the Apostle's procedure.

In speaking of the allegorical method to which Paul yielded himself, he adduces the usual examples of the muzzling of the ox which threshes out the corn (I Cor. 9: 9f), the Messianic seed (Gal. 3: 16), the Hagar and Sarah passage (Gal. 4: 22-27), as well as the somewhat unusual one of Abraham's faith (Rom. 4: 23-25), and maintains that the Apostle's pre-occupation with a dogmatic purpose led him to see in Scripture the ideas which filled his own mind; so that his exegesis stands on the same level as that of Philo and is to be judged of in the same way. Such a statement would hardly have been made by one who, on the one hand, had thoroughly studied the Philonic literature, or, on the other, had used his grammar and his lexicon in exegeting Paul. These examples bear no resemblance to the extravaganzas of Philo's Old Testament interpretation; while, as the author understands some of them, they bear no resemblance to what Paul himself has said. This is notably true of the passage (Gal. 3: 16) where his Gesenius would have shown him that the Hebrew word for "seed," while used only in the singular, is used in this number in an individual, as well as in a collective sense, and that it was in the former and not in the latter meaning of the word that the Apostle holds the promises made to Abraham had their largest significance. The light which New Testament history throws upon the Abrahamic covenant may not be sufficient to convince the author that Paul was right; but he must exegete Paul accurately enough to allow him to say what he intended.

The second part of the book in which Paul's mission work is treated, shows the pressure under which the author is compelled to work in excluding from his sources the record of Acts. This is specially evident in his discussion of the all-important conference

visit to Jerusalem given in Gal. 2, where the real significance of the event is wholly missed.

In the third part, where the Apostle's teaching is considered in detail, we came upon what might seem, at first, to be strangely different results from those which have confronted us in the preceding part of the book. There is still present, indeed, the author's fundamental disliking of the supernatural and his tendency to be harshly critical of the Apostle's processes of thought; but with all this, he has produced, upon the whole, an exegesis of the Epistle's doctrinal statements which is well nigh all that could be asked for from a grammatically honest point of view. We question whether an orthodox traditionalist could demand a fairer presentation of the doctrine of the Atonement than is given in Chap. XI; or of the doctrine of Faith and Justification than is given in Chap. XIV; or even of the doctrine of Predestination than is presented in Chap. XVI.

The explanation of this lies in the fact that, in so exegeting the Epistles, there is no personal commitment on the author's part to the Apostle's views. At certain points, to be sure, he considers the present rationalistic departure from Paul's spiritual ideas to be a distinct and definite loss to theology, as he would hold it; but these doctrines are presented as we find them here in his book, in a spirit of indifferent exposure of their crudity and inconsistency, in order that it may be apparent that they have their sources in the Jewish theology, and the Hellenistic speculation of the Apostle's day, rather than in any supernatural revelation of truth from God, or any supernatural receptivity of truth by Paul.

Dr. Cone has thus given us simply an exhibition of the modern fairness of exegesis which has been produced by the naturalistic criticism that creates Paul out of his environment and controls his theology by purely developmental processes of thought; though, as far as he identifies himself with Pfeleiderer's way of thinking, it is the Hegelian, rather than the Kantian phase of modern criticism which he represents.

On the whole, the book is a decidedly vigorous piece of work, and is well worth the study of every one who would make himself familiar with the present-day handling of New-Testament thought.

MELANCTHON W. JACOBUS.

The Canon of the Bible, by the late Samuel Davidson, D.D., is now reprinted as No. 46 in the "Library of Liberal Classics," published by Peter Eckler, New York. This work was written about twenty years ago in order to present the author's view in a more full and satisfactory manner than

he was able to do in his article on the Canon in the ninth edition of the Encyclopedia Britannica which he claimed was altered and mutilated contrary to his wishes. The standpoint of the work is that of the more advanced Old and New Testament criticism of twenty years ago. As such, it is of value as giving in compact and readable form the views of the criticism of that time. The learned author has no more patience with the criticism that had already before his death advanced beyond him than he has with the traditional position he so strongly condemns. There are few, if any, references to literature later than 1875. (New York: Peter Eckler, pp. 139. 50 cts.)

He who undertakes to write upon *The Old Testament from the Modern Point of View*, has entered on a difficult and delicate task. The "modern point of view" is hard to define. It means much more to one than another. For example, Wellhausen and König would both be taken as representatives of the modern view by the author of this work, but their respective attitudes toward the Old Testament are fundamentally different. Without agreeing or disagreeing with the positions he takes it can be said that our author, Rev. Dr. L. W. Batten, has done his work well. The spirit of his book is very fair, its tone is reasonable and conciliatory. He is in sympathy with the prevalent critical views as to the date and authorship of the various parts of the Old Testament. To criticise this work would be to criticise the so-called Higher Criticism as a whole, which is obviously out of place here. The work is readable, and one to be recommended as a reliable statement of the more commonly accepted critical methods and results. That Dr. Batten has done full justice to the more conservative positions can hardly be claimed. His sympathies are with the more advanced views. The author writes as a Christian and in truly reverent spirit, and for this he is to be commended. Touching a minor point it may be asked: Why does Dr. Batten twice say that the LXX was the Bible of *Christ* as well as of His Apostles? What proof can be given of such a statement? (Pott., pp. vi, 354. \$1.50.)

The Exiles' Book of Consolation is a fresh study of Isaiah XL-LXVI from the pen of the well-known Professor König of Rostock. It has been called forth by the recent works on the same theme by Ley, Laue, Bertholet, Gressmann, and Sellin, and is in the main a reply to the radical theories of these critics.

The tendency has been strong of late to divide Deutero-Isaiah into a number of documents of different ages. To begin with, the so-called "Servant of Yahweh" passages (42: 1-4, 49: 1-6, 50: 4-9, 52: 13, 53: 12) are pronounced independent of the prophecy in which they stand and are regarded by some as earlier poems which have been incorporated by the author of the whole, by others as later interpolations in his work. The grounds on which this partition is made are; peculiarities of rhythm and diction, lack of relation to the context, connection of the "servant" passages with one another, and a different conception of the nature of the Servant of Yahweh, namely, that he is not expressly identified with Israel, is apparently personal, has a different vocation from that assigned to the Servant Israel, and effects a different sort of a deliverance.

All of these arguments Prof. König examines in detail and finds that none of them are conclusive in establishing the independence of the "Servant" passages. He then takes up the question whether the later chapters of Is. 40-66 come from the same hand as the earlier chapters. The recent tendency has been to regard at least 56-66 as a later addition to the prophecy, but König finds that only 61-66 display such marked peculiarities of diction as to raise the suspicion that they are independent of what goes before them. Even these, he insists, cannot be brought down to post-exilic times, but show the same exilic standpoint that characterizes all the rest of the prophecy.

The next section of the book is devoted to a review of theories in regard to the interpretation of Is. 53. Sellin's hypothesis that the suffering Servant is Zerubbabel, whom he supposes to have perished in a revolt against the Persians instigated by the predictions of Haggai and Zechariah, is shown to be without historical foundation. So also Bertholet's theory that the Servant is Eleazer, and Ley's and Laue's theory that he is the Messiah, are examined and rejected. König himself adopts the only interpretation possible for one who holds to the unity of the prophecy, namely, that the Servant here is the same as the Servant Jacob, or Israel, who forms the theme of the prophecy as a whole.

Having thus cleared the ground for construction, König gives an admirable exhibition of the development of thought in Is. 40-66.

This book is a careful and scholarly piece of work, as all Professor König's books are. It is a timely and valuable contribution to the criticism of a very important portion of the Old Testament. The translation by Mr. Selbie is well done. (Scribner's Importation. pp. vi, 218. \$1.50.)

A keen interest in every means of apprehending the message of the Scriptures is a feature of our time. This has led already to manifold efforts to present the text of the Bible in new forms, so as to make its meaning clearer and an accurate understanding of it more universal. Among these efforts is one of English origin, which is now for the first time made easily accessible to American readers. A company of English students have banded themselves together to prepare and publish a new translation of the Bible in modern English, carefully excluding archaic terms and idioms, and utilizing many typographical devices to make the text as immediately intelligible as any well-printed modern book. As first-fruits of their work we now have Part I of what they have called—rather unwisely, perhaps—*The 20th Century New Testament*, which contains a fresh translation from the Greek of Westcott and Hort of the four Gospels and the Acts. This is soon to be followed by another volume containing the remainder of the New Testament. This first issue is explicitly stated to be "tentative," free criticism being invited in order that sometime in the future a final edition may be put forth.

This effort immediately commands respect. It is far more striking, for example, than Professor Moulton's series of rearrangements of the Revised Version. It represents the work of independent scholarship striving to bring the original meaning of the text to the ready comprehension of the popular mind. It is the work of scholars, but not designed for critical students. It seeks at every point to appeal to the popular intelligence. Many established renderings are deliberately deserted for commoner language, so

as to remove the possibility of a merely traditional or a cantish flavor and to eliminate everything that has acquired a merely technical value, theological or otherwise. The material is presented in short paragraphs, each headed by a descriptive caption and so separated into portions as to be readily analyzed. Every recognized quotation from the Old Testament is distinguished by italics. Poetical passages are printed in distinct form. Dialogue is fully indicated as such. The traditional chapter and verse numerals are printed along the margin. Identical expressions are always identically rendered.

In general, it should be said at once that this effort has conspicuous merit. It is not only sincere, but very able and ingenious. The language used is strikingly simple and lucid, and it is put together with skill and taste. The impressiveness of the result cannot be gainsaid, though probably at first there seems to be a loss of dignity. But this apparent loss is made up by simple directness and pithiness. We can imagine many readers receiving at once a wholly new and thoroughly edifying sense of the contents of the text. The more one reads, the more he will be affected by the inherent force of the rendering in its unwonted dress.

Yet, in detail, we suspect that this new version will be sharply criticised. It traverses many conventional ideas and sentiments. It forces the mind to reshape, or at least reëxamine, many treasured notions. And at every point it arouses the question, Is this particular translation, in its words, its emphasis, its coloring, its suggestion, a fair and exact rescript of the original? To discuss this question at length would be to enter upon the whole vast field of precise exegesis. We can only say here that in the many points that we have examined we have been struck with the acumen and wisdom of the editors, even though we may object to scattered details. Accordingly, we cordially commend this volume for what it purports to be—a study, an experiment, a contribution to popular knowledge. (Revell, pp. vii, 254. 50 cts.)

We are not surprised that Forrest's *The Christ of History and of Experience* should have come so quickly to a second edition. It must always impress the thoughtful reader, whether he agrees with all its positions or not, as an unusually strong book and as a book whose strength is needed just now.

Its main purpose—to show the union of the historical and the spiritual in Christianity—is a real contribution to the constructive process which is going on in theology to-day, and a contribution whose worth is to be measured only by the large tendency in this process to make the spiritual everything and relegate the historical to an unimportant, if not an unintelligible place.

The prominence in his argument to which the author assigns the Kenotic theory and the peculiar phase of it which he holds, will doubtless attract the most attention and perhaps arouse the most criticism; but the treatment given to the moral consciousness and the Messianic consciousness of Christ, and the suggestion of the combination within him of an individual and a representative consciousness as regards his relation to the sin of the world, will be found by many most helpful. So the favorable consideration of a possible unconscious faith in the moral life of the heathen and the un-

churched Christian world will serve to explain some paradoxes evident to us all; but it will not serve to make any plainer the New Testament's great insistence on the need of a relation to a personal Christ, in order to salvation. If faith is an act of self-surrender, as the author insists (p. 246), then the factor of a personal Christ would seem to be necessary; if, at the same time, it is an act of receptivity to the spirit of Christ, as the author also insists (p. 246), it would seem that the factor of a personal Christ might be dispensed with. It may seem to some that, in the concluding lecture, an over-emphasis has been placed upon this latter element in faith.

To our mind one of the largest services done by the book is its clear presentation of the apologetic value of the resurrection of Christ—a value confined to the believing disciples; because the purpose of the event was not to create a new faith, but to confirm an old one, which the disciples had already begun to have (p. 157). This seems to open our eyes to how large a place in the Master's ministry was occupied, not so much by his teaching, nor by his supernatural acts, but by his impress on the disciples of his own divine personality. It was their opening belief in this that was made full and permanent by the resurrection; so that the Apostolic preaching came to be essentially, not an interpretation of Christ's theology, nor of his miracles, but of Christ himself, in the light of those historical events which brought out the significance of his personality for the redemption of mankind. (Scribner's Importation, pp. xx, 479. \$4.20.)

No character among the men of influence who appear on the stage of Reformation story is so puzzling as that of Erasmus. His own contemporaries knew not where to class him on the issues which the Reformation involved. He did not intend that they should. Both sides regarded him with hostility. Yet, though he never broke with the ancient church, and scorned all thought of being reckoned a Lutheran, no man save Luther himself contributed more to the Reformation than Erasmus, for he spread wide the thought of a return to the sources of Christianity, and a consequent criticism of its existing forms, as the only step that an intelligent Christian man could take. Timid regarding all disturbance of established society; anxious for a reform that would involve no revolution; critical, not constructive, having oftentimes "one opinion for his friends and another for the world," he yet sowed seed for an abundant harvest the fruits of which were far beyond his power to limit. In no biography of the great humanist have the many contradictions of his character, his attitude toward the time in which he lived, or his underlying motives, and his real services been so fully brought out as by Professor Ephraim Emerton of Harvard in his *Desiderius Erasmus of Rotterdam*. The volume is one which every student of the Reformation will welcome. (Putnam's, pp. xxvi, 469. \$1.50.)

In order to bring to the hand of ordinary readers the information that lies scattered in many books, Professor John Walter Beardslee, of Holland, Mich., has prepared a study of the great translations of the Bible under the title *The Bible Among the Nations*. He traces the history of five ancient versions, the Samaritan Pentateuch (he apologizes for including this among the versions), the Septuagint, the Syriac, the Vulgate, and the Gothic; and also four modern versions, the German, the English, the Hollandish, and the French. Special reasons evidently led to the insertion of the Hollandish, as

well as to giving it more space than either the German or French, and nearly as much as the English. Professor Beardslee has, in the main, done his work well, and his book contains, in convenient form, a mass of information derived from accurate sources and well put together. We feel, however, that he has not made everything quite clear to the uninstructed layman; there is frequently too much assumed as well known. Here and there we find blemishes. The history of the Syriac version is left in confusion largely through obscurity of language; in the same way the Old Latin versions are inadequately, if not inaccurately, described. An "h" is consistently put into Dr. Scrivener's name making it Schrivener; while the final "l" is dropped from Dr. Bissell's name. We can hardly excuse the almost complete ignoring of the English Revised Version, which surely is of far greater importance than either Taverner's or the Great Bible, which receive extended description. Nor can we forgive the deficiency of the bibliographical references. Neither in the foot-notes nor in the list of Works Consulted is there given any hint of date or edition. In some of the works referred to, as Scrivener's Introduction, and the Encyclopaedia Britannica, this is of great importance. (Revell, pp. 226. \$1.)

Some months ago we recommended very highly "A Life of Christ for the Young," by George L. Weed. We commend now his continuance of the Bible story in *A Life of St. Paul for the Young*. The author has made a very successful effort to tell the story of the Book of Acts in the light of modern research, and with constant use of the material of the Epistles, yet so as to interest and give a real biography of the Apostle. In a field where there is so much difference of opinion among scholars, it is to be expected that one will differ from him in some minor points, as in the chronology and the order and date of the Epistles; but the book as a whole is admirable. The language is not quite adapted to the very young, rather to those of twelve to sixteen years, while even older ones will find the book interesting and helpful. The book abounds in illustrations, many of them from old prints. (Phila, Geo. W. Jacobs & Co., pp. 239. 50 cts.)

The Nineteen Letters of Ben Uziel, by Rabbi Samson Raphael Hirsch, which have just been translated, and provided with a biographical introduction by Dean Drachman of the Jewish Theological Seminary, N. Y., are interesting chiefly as giving an insight into the movements of Jewish thought in the last generation. Hirsch was one of that group of distinguished Jews to whom the removal of civil disabilities and the opening of educational privileges revealed a new world of thought. For them the passive acceptance of Talmudic orthodoxy was no longer a possibility. They were compelled to compare it with Christianity philosophy, and with science, and either to reject it or defend it. They gravitated in one direction or the other according to their natural dispositions as liberals or conservatives. Many leading lights in the world of literature and of criticism broke with traditionalism, rejected the Talmud, subjected the Old Testament to free criticism, and founded that system of ethico-philosophical deism, which is known as Reformed Judaism. Abraham Geiger and other distinguished fellow students of Hirsch at the University of Bonn, followed this liberal direction, but Hirsch reacted and set himself for the defense of traditional orthodoxy.

The Nineteen Letters of Ben Uziel, published anonymously in 1836, were the first of a long series of writings in support of this tendency.

In the opening letter a certain Benjamin states the difficulty that he feels in adhering to traditional Jewish orthodoxy, and in the following letters his friend Naphtali (Hirsch, 'hind' cf. Gen. 49: 21), undertakes to solve his difficulties and to restore him to his original faith. His method is the one so dear to the heart of dogmatic theologians in all ages, namely, the *a priori* method. The existence of God being postulated, the human race was a necessity to carry into actuality the potentiality of good in the Deity. Human freedom introduced a complete confusion between good and evil. Hence it was necessary that a race should be selected to teach humanity the good. This race must receive laws and customs to sanctify it and to distinguish it from the mass of humanity; and since these ordinances are connected with the mission of Israel, they are eternal and unchangeable in their nature. This reasoning is all very good, provided one is a Jew and admits the premises. The author has no historical sense. He calmly assumes that the "Torah" of post-exilic Judaism was given in its completed form by Moses, and that in it God's revelation to Israel was complete. With the blindness of traditional Judaism he ignores the facts, that Israel's choicest religious inheritance is not the Law but the Prophets, and that the Prophets had already so far advanced beyond the standpoint of the law as to abrogate many of its most conspicuous requirements.

Having established *a priori* the necessity of God's giving just such a law as Israel possesses, Hirsch analyzes the "Torah" and seeks to show that every part is necessary for the fulfillment of Israel's destiny, and that no one of its provisions may ever be abrogated. Here the method reminds one forcibly of that of Philo and the ancient Jewish apologists over against Greek culture. They were thoroughly permeated with the spirit of a new learning, but they wished to hold fast to their ancient Scriptures; accordingly, they set themselves by a typical and allegorical exegesis to read into the Scriptures what they had come to believe. Hirsch has evidently been influenced profoundly by Christianity and by modern German philosophy, and his new ideas he reads into his exposition of Bible, Mishna, and Gemara. "*Denkgläubigkeit*", as expounded by him, is an effort to show that Jewish orthodoxy may be so interpreted as to make it talk the language of the highest modern religious thought. The exegesis by which this result is effected is marvelous in its perverseness, and reveals how little the author cares for the historical methods of interpreting ancient writings. Traditional orthodoxy has often attempted to defend itself by this method, but the necessity for adopting it is one of the strongest evidences of the weakness of its position. This book is interesting as illustrating a phase in modern Jewish thought, and to those who sympathize with the author's position it will doubtless seem a powerful work, but upon those who are outside of Judaism, or who have embraced the reform movement, it will make little or no impression. (Funk & Wagnalls, pp. xxxiv, 222. \$1.00.)

A useful service to the increasing multitude of students of missionary biography has been rendered by the issue of an American edition of Dr. Harford-Battersby's *Pilkington of Uganda*. The book is of special interest to those who are already acquainted with the story of Pilkington's predecessors, the more famous Hannington and Mackay, and who are anxious to

trace the further unfolding of that notable work of grace on the shores of the great African inland sea, Victoria Nyanza. Mackay died early in 1890. Just a fortnight before, Pilkington, then twenty-five years old, had sailed from London, but did not reach his destination till some eleven months later. From that time for just seven years he was actively at work in his chosen field, until killed in an intertribal war.

The life here recounted was absolutely short, especially in its mature activity, and it almost seems surprising that so much of a book should be made of it. Perhaps the detail given is over-abundant, especially in the full reproduction of so many letters. But the author's style is not verbose, nor his presentation of his subject essentially too elaborate. This short life was an intense one—intense in its physical vitality, in its moral earnestness, in its mental assiduity, and, finally, in its burning spiritual zeal. The story is well told, and with no undue decking out of the plain facts. The impression left is that the facts are not only remarkable but permanently instructive. We have set before us the gradual stages of experience whereby the young Irish lad in school is led to give himself to missionary service in a far-off and difficult field, is shown there the special way in which God would use his peculiar talents, especially as translator and organizer, and is at length given an access of spiritual power that places him above the generality of Christian witnesses. The narrative is the more effective because the singular series of experiences recounted are not deliberately displayed with an eye to dramatic impressiveness. The story is simply told, and consequently the strength of the character portrayed and the wonder of the career are the more striking. Surely this is a book to be added to the accumulating treasury of testimonies to the actual working of the Holy Spirit in the hearts that are open to Him !

The volume is enriched by two excellent maps and a fairly good portrait. Typographically, there are too many signs of sheer carelessness, as, for example, in the duplication of twenty lines of text on pages 231-2, and in the misspelling of the author's name twice over on the cover. (Revell. pp. xvi, 316. \$1.50.)

The capacity for literary production that the distinguished head of the philosophical faculty at Yale University has displayed during the last ten or twelve years is something astounding. Within that period Professor Ladd has published four massive works on philosophy, the smallest of which numbers something over four hundred large octavo pages and the largest nearly seven hundred. In addition to this he has published three or four lesser volumes on technical philosophy, to say nothing of various translations and theological works and many articles in magazines. His general point of view has thus become pretty well known. It will be impossible to give to his latest work, entitled *A Theory of Reality*, the space which the richness of its material, the position of its author, or the significance of his attitude on points under controversy would entitle it to. A work on Metaphysics which like this stands as but one part of a system of philosophy, the sections Psychological (both physiological and descriptive) and Epistemological of which have gone before, and which are to be followed, apparently, by a completion of the system in Ethics, Esthetics and Philosophy of Religion, cannot be fairly criticised by itself alone.

We would commend the reader to begin with the last chapter, in which the author is at no little pains to sketch the positions taken in his earlier works, and by means of which his attitude taken in the present work becomes more readily and consistently comprehensible. Of the remainder of the volume the chapters that will probably prove of especial interest are the fourteenth, on "Teleology," which Professor Ladd unflinchingly includes among the "categories," and the seventeenth to the nineteenth, treating respectively of Nature and Spirit, The Actuality of the Ideal, and The World and the Absolute.

Dr. Ladd is a consistent Monist in the only sense in which monism can be consistent, in that he holds firmly to the dependence of all on the immanent Absolute, while at the same time he insists that the Absolute cannot be thought as simply amorphous totality and that the identity of the self with God may not be so conceived as to eliminate the reality of the self with its thoughts, its passions, its religious aspirations. Nor may the Absolute be thought as a pallid abstraction but must be rich with the concrete that experience gives. He is idealistic in the sense that all that is must be conceived as being what it is through the constant presence of mind. He refuses to believe that the human mind can conclude only that reality is, but can never know it. "The necessary forms of human cognition are not impotencies of the understanding, but potencies of reason, they are not limitations of the sphere of vision, but insights into the nature of reality." The philosophical attitude of the book will be peculiarly helpful to students of theology, especially because of its recognition that there are insolubilities, and its appreciation that it is better to leave a problem unsolved than to solve it by ignoring the existence of one of its essential elements, and hardly less for its admirable discussion of teleology, with its distinction between the earlier and modern views, and its just assertion of the necessity and validity of the teleological judgment. We could wish that the author's style was a little less cumbersome and that he was a fuller master of the art of condensation. If such were the case it would do much to secure for the work the wide reading that its matter so well entitles it to. (Scribner's, pp. xvi, 551. \$4.)

Few men are privileged to win wide and unanimous recognition as possessed of clarity of brain, originality of thought, charm of literary style, and, most striking of all, warmth of religious feeling, by the publication of a single book. Yet more unusual is it for a man to win such recognition by a work bearing such a technical title as "Outlines of Systematic Theology." Having done this it seems a matter of course that when Professor William N. Clark delivered a course of lectures before so intelligent and sympathetic an audience as greeted the Levering lecturer at Johns Hopkins University, on such a theme as *What Shall We Think of Christianity?* they should exhibit the qualities of his larger work in somewhat heightened degree. Considering the temper of the age, the character of the audience addressed, and the wider audience of cultured readers to which they will appeal, these three papers are models of apologetic method. The simplicity of presentation, the centering of thought on a few central and all-important points, the graceful courtesy of the appeal to all that is best in the hearers, the studious avoidance of the effort to prove too much, the delightful literary style, the irenic temper toward both the critics and would-be supporters of

Christianity, together with the glow of an experienced spiritual assurance,—these all combine to give to the book a singularly winsome and potent character.

The three lectures treat respectively of The Christian People, The Christian Doctrine, The Christian Power, and conclude to the truth of Christianity because it has produced these. Thus the outline of thought is not at all new, and is all the better for that. The treatment, however, is very fresh. The central thought appears in the second lecture, where the essential and most potent elements of Christianity are sketched, as The Fatherhood of God, The Saviourhood of Christ, The Friendship of the Spirit, The Supremacy of Love as the law of life and duty, The Transforming Power of Divine grace. These the author considers the fundamental, essential, adequate elements in the Christian doctrine. These have the capacity of being realized in the personal experience, these have at least relatively and progressively been embodied in the Christian Church, these have showed the power of fashioning the religious emotion and dominating the thought, the aspiration, and the life of men.

In addition to the analytic skill and the logical facility displayed, and which give value to the work, we know of no place where in brief compass are so well presented as here the conditions which combined to determine the historic evolution of the Church, the influences which have been potent to shape Christian doctrine, and the forces which must work to make the religion of Christ a power in life. Nor do we know of any place where the "heart" element in religion is given its due and weighty significance in more fine adjustment to the claims of the historical and the intellectual.

It is not necessary to further describe the work or to commend it to a wide reading. It is sure to be one of the books that everybody reads. It ought to be. We shall be surprised if in Endeavor Societies its five points of essential Christianity are not made a rallying center. (Scribners, pp. 149. \$1.00.)

The summer of 1897 was spent by Mr. John Duncan Quackenbos at Greenacre, Me., that "campmeeting" of all faiths and isms where the upholder of any pet religion or speculation could find the relief of a free utterance of his views, and the possibility of a considerable audience of those awaiting their turn for utterance. While there, so he tells us, "righteous indignation was kindled in his soul by the spectacle," and he resolved if his life was spared, to answer the arguments then advanced against the religion of Jesus Christ. Twelve discourses were therefore prepared by him, which were delivered the summer following, and which now appear in a volume entitled *Enemies and Evidences of Christianity*. In these, by the application of the principle of "fruits" he compares not only the great religions which are to-day potent factors in the world's life, but also various fads and isms which take no inconsiderable space in current discussion. He proposes to show how, in soundness and richness of thought, as well as from their results in character and conduct, they are immeasurably inferior to Christianity.

The strongest impression the book leaves as one lays it aside, is that unchecked indignation, however righteous it may be, does not provide the best possible impulse or atmosphere for a volume of three hundred and fifty pages. Still, it is not a book to be hastily discarded. Mr. Quackenbos ap-

pears to be a man of strong convictions, deep religious feeling, and somewhat narrow and not altogether modern conceptions of Christian doctrine. Moreover, he is the possessor of a very pretty vocabulary of invective, which his "righteous indignation" impels him to employ quite freely, as, for example, when he characterizes Mohammedanism as "putrid to the medulla. It contains," he adds, "no element that makes for righteousness. Its influence on civilization has ever been withering. It aborts all tendencies to a higher culture. Its characteristic sequelae are intellectual torpor complicated with moral anæsthesia." Or when he says that "theosophy is clearly a furbishing up of worthless wares to render them marketable; a rehabilitation of Brahmanical philosophy, linked with an attempt to drive sense and science into its jumble of mystical nonsense." Or, again, when he observes respecting Mrs. Eddy, that "the text-books of this woman are a gallimaufry of disconnected, rambling, vacuous postulates," and that "she backs the strained rope of her mongrel pantheism, while a host of shatterbrains purr their approval." Nor does he reserve his anathemas exclusively for those outside the Christian folds, for he touches off certain ecclesiastical tendencies, with one eye manifestly on ritualism and the other on the Briggs case, in this fashion, "sensibility is shocked at the plebeian and unfeeling manner in which they bandy the utterances inspired by the Holy Spirit. Taste shrinks from their affectation of the offensively grotesque in pronunciation, choice of words, manner of delivery, and costume, and shuts her ears to their micaceous styles aglist with the cheap sparkle of a factitious rhetoric." One is forced to wonder if all is pure gold that glitters in that sentence. Such passages might be multiplied indefinitely; one feels throughout the book that the author is intoxicated with the sheer delight of "getting even" with a lot of things he doesn't like.

Still the book is more than rhetoric. There are many facts valuable, interesting, curious, and he shows at times admirable analytic penetration. There is a chivalrous, high-minded loyalty to womanhood in it, and a virile contempt for shams and faddishness. Yet its tone of hot indignation and his one-sided use of the principle of fruits presents to the reader the almost inevitable dilemma of accepting as fully true only partial truths, or of reacting to the rejection of truths that are fully worth clinging to. (Eaton & Mains, pp. 355. \$1.50.)

If Dr. Thomas J. Dodd's book on *Miracles* had been written twenty, or even ten years ago, it would have been declared to be an excellent and valuable contribution to apologetical literature; as one reads it to-day it seems somehow to be one side of current thought and recent discussion. The difficulty is not that the conclusions he reaches are not substantially true. For the most part they are. Nor is the difficulty that the author lacks in logical acumen or in power of statement. His logic is in many cases exceedingly acute, and his power of presenting conclusions shows unusual grasp. The difficulty is rather that he reaches his true conclusions, and uses his logic, and masses his statements in conflict with what seems to be a world of ghosts rather than a world of realities. The ghosts may perhaps, probably will, at some time become re-incarnate—for no doctrine seems much better established than that of the transmigration of the souls of apologetic literature. But the old spirit will re-inform a new body. The aim of the work

is clearly indicated in the sub-title, "were they or were they not performed by Jesus? A question of fact, not of science or theology." If, instead of "fact," the author had said history, he would have probably expressed his own purpose better, and would have also come into closer sympathy with the more recent ways of looking at things. The very circumstance that he did not is a little suggestive of his whole mental attitude. His purpose is to show that the events contained in the narratives of the gospels and commonly called miracles really took place. This view he upholds against those of Strauss, Renan, Hume, Mill, Huxley, Bayle, Büchner, Gibbon, etc. Against those he opposes he makes out a good case. But he does not face the subtler difficulties which an evolutionary view of the world and the newer methods of historical research and interpretation infuse into modern thinking. The value of the book lies in its vigorous re-assertion of the miracles of Christ as real facts of history. (Eaton & Mains, pp. 207. \$1.)

August Lichtenstein, formerly pastor at Elberfeld, has given us in *Die Macht der Natur*, an interpretation of Romans 7 : 14-25, from the point of view of modern physiological psychology. Its thought can hardly be considered new, though at times it is somewhat original ; its style is diffusive ; while its spirit is so confessional that the impression is given that the author's purpose is to save the old ideas by adopting new terms rather than new truths. (Gütersloh : C. Bertelsmann.)

The Christian Life, A Study, by Borden P. Bowne, aims, as we are told in the preface, "to be a help to sincerity and naturalness in religion by clearing up some of the confusions of popular religious thought and speech." This is a work surely that needs to be done ; and we would welcome a volume that should successfully make plain to the average reader the meaning of the technical religious phrases so constantly on the lips of ministers. There is much that is helpful to this end in the little book before us. The source of the popular confusion he finds in three things: The confounding the language of theology with the language of experience, the mistaking of the abstract classifications of theological discussion for concrete classifications of living men, and an exaggerated individualism. In the amplification of these points Professor Bowne says many good and true things, but at the same time he does not simply explain the terms of theology; he sets forth in some respects a different theology; and if his book is designed to help young people into the light, there is far too much criticism and scorn for theological opinions that differ from his own for us to recommend the book to such. Ministers and other religious teachers will find it helpful to them in many ways. The conclusion, of ten paragraphs, will repay careful meditation. (Curts & Jennings, pp. 152. 50 cts.)

The treatise on *Holy Baptism*, by Darwell Stone, M.A., is one of the volumes included in the Oxford Library of Practical Theology, the object of the library being to supply scholarly though not technical discussion on vital themes for the use of laymen. It is written from the Church of England point of view, and is designed for churchmen. It aims principally to discuss the significance of this sacrament, and the details of its administration in the Episcopal Church. This object would exclude as discourteous any criticism

of its doctrinal or ecclesiastical argument. The exegesis of scripture teaching, and explanation of administration, is on the basis of baptismal regeneration. But apart from certain administrative details and doctrinal significance, the book will be interesting for all readers from its scholarly tone and spiritual elevation. Modern books on this subject are rare, and this book not only presents the High Church view of baptism, but also contains much that is well worth serious concern in our thought, in a day when this sacrament is losing, in many of our Congregational churches, its rightful significance and importance (Longmans, pp. x, 303. \$1.50.)

Rev. Louis Albert Banks, D.D., is a voluminous writer of sermons, most of them of an evangelistic character. He is best known by his book entitled "White Slaves," the result of certain social researches in Boston. He is now pastor of a Methodist church in Cleveland. He has published companion volumes to the one before us: "Christ and His Friends," "The Fisherman and His Friends," "Paul and His Friends." The latest one of the series, *John and His Friends*, consists of sermons on texts taken from the Epistles of John and from the Revelation. They are designed directly for evangelistic effect, are quite informal in structure, with little effort of literary finish, and abounding in familiar stories, told in the conversational way. In this last respect, the volume is significant. Dr. Banks has been very diligent in the accumulation of sermonic material from personal experience, and from the work of others, in personal dealings with men. Few books are available which contain more stories, which might be effective in a certain kind of familiar revival work, or in Sunday-school addresses. The author's preface speaks of the revival which attended their delivery. We especially commend the book to those who need to cultivate in their manner of preaching the personal anecdote of experience; and who would discover certain elements of strength in simple practical preaching. (Funk & Wagnalls, pp. viii, 289. \$1.50.)

Christ our Creditor, by N. L. Rigby, is an argument for the duty of contributing a tenth of one's income to benevolence. The presupposition of his inquiry is that "God has not tantalized His creatures by giving us a sense of moral obligation, but revealing no measure for it." The motto for the book is "God owns the dollar, Man owns the dime." The argument of the book is based upon the "Moral Law of the Tithe" and the "Mosaic Law of the Tithe." The former he finds in what he discovers to be a wide spread sense of tithe obligation in the early history of pagan nations; the latter in the specific requirements in the theocracy. He argues that all nations were derived from a primitive people to whom God specially revealed the moral law of tithe. This position is supported by a very meager showing, and rather curious logic and exegesis. The discussion of the Mosaic legislation is somewhat ampler and better. His argument for the tithe as a specific requirement under the New Testament dispensation is weak. His argument that Christian benevolence should equal or exceed the tithe of the older covenant is well presented; but the whole contention of the book is for the exact and special obligation of the Mosaic proportion. Such an argument does not seem to us to hold from the author's presentation of it; but the intent of the discussion to deepen the sense of Christian money obligation is helpful and stimulating. (Revell, 2d ed., pp. 126. 50 cts.)

Our Lord's Illustrations, by Rev. Robert R. Resker, is one of the Bible-Class Primers, edited by Principal Salmond of Aberdeen. It is a very helpful and interesting compend of the metaphors, emblems, incidents, and allusions employed by Christ to illustrate his teachings. The illustrations are explained and discussed topically, as for example: Illustrations from domestic life, pastoral life, trade, agriculture, national affairs, social customs, nature, geography, natural history, the human body, the Old Testament, and contemporary history. It is an excellent handbook, helpful to the scholar, suggestive to the preacher, and incidentally very striking in its discovery of the marvelous variety and aptness of our Lord's method of presenting truth — a very useful book for one's library. (Scribner's Importation, pp. 136. 20 cts.)

In *Individuality* the author, Rev. J. L. Sooy, D.D., classifies the original Apostolic band, and all Christians as well, under four prevalent and characteristic types of character. Peter, Andrew, and James he terms men of Impulse; John, Philip, and Bartholomew, men of Affection; Thomas, Matthew, and James, men of Intellect; and Lebbaeus, Simon, and Judas, men of Administrative Ability. Under each class he treats illustratively of the type for which it stands, of the temptations to which it is peculiarly liable, and of its value when filled with the Spirit. Its classifications are somewhat fanciful, but the book has not a little wholesome writing. (Eaton & Mains, pp. 303. \$1.00.)

Pastors and other Christian leaders who seek a convenient handbook of Christian Ethics may well look to Kilpatrick's *Christian Character*. The work was originally printed in two small volumes in Prof. Salmond's series of Bible class Primers, one being entitled "Christian Character," and the other "Christian Conduct." The two are here bound in one volume. The first division treats of the "Importance," "Source," "Discipline" and "Culture" of character. Under "Source" Christ is set forth as Teacher, Standard, and Saviour. Under "Discipline" are treated Temptation, Suffering, Work, and culture of Body, Mind, Conscience, and Will. The whole is simple, familiar, almost commonplace, but evangelical, orderly and clear. (Scribner, Imported, pp. x, 298. \$1.00.)

Royal Manhood by Rev. James L. Vance, D.D., is not a volume of sermons, but of essays. Let us call them sermonic essays. A text instead of the quotation used could preface each. Perhaps they have been used as sermons. They serve equally well as essays, which could be said of many current sermons. The author does well to publish them as essays, even though they have the flavor and intent of sermons. It is more healthful and honest to publish certain sermons as essays, than to publish essays as sermons. We mean no disparagement to either form of publication, but they should be kept distinct. As essays, with a high spiritual intent, this is a stimulating and imposing book. Such elements of royal manhood as strength, gentleness, a pure body, a refined soul, a clear conscience, common honesty, good memories, cheerful demeanor, candor, and devoted citizenship are presented in different chapters with fullness and freshness of thought. The book is especially rich in anecdotal illustrations, not always strictly perti-

nent, however. The type of thought and manner suggest some of Dr. Hillis's essays. They do not display literary skill and breadth of reading equal to his, but have a similar flavor. The essays will be of special help to young men, and those writing for young men may find suggestions of theme and treatment by their perusal. (Revell, pp. 251. \$1.25).

Practical Sociology, by Carroll D. Wright, LL.D., is a book long desired, and filling a distinctive place. No one in this country has been so intimately connected with practical social problems as the eminent authority who gives us here the ripe fruit of his thought and researches. The Hon. Carroll D. Wright made for himself a great name as head of the Massachusetts Bureau of Labor. As the head of the National Bureau he has had a wider sphere of investigation and a world-wide fame. His great facilities, his accurate methods, and his earnest zeal have conspired to make this work the best possible guide in the problem he discusses. Into it his various special reports, his addresses, and his occasional articles have been blended into a compend of information not elsewhere procurable. With each topic discussed is presented, not an exhaustive but a choice bibliography.

The preface contains a small general reference library, a larger sociological library, and a tabulation of the principal Government publications, and of such periodicals as most fully discuss practical problems. As the title suggests he discusses in his book, not the abstract problems of theoretic sociology, but the actual pressing social questions, which may be understood at least in their main facts, even though the science of sociology be still uncertain. The average reader in sociology is often disappointed in taking up books upon the subject, because he finds himself involved in discussions of abstract theory, with practical illustrations elucidating the writer's philosophical standpoint. In perplexity, he turns to current magazine articles, or certain shallow monographs which present distorted facts. This book from such a reliable source will therefore fill a long-felt want. He gets facts from our safest statistician and investigator, a skilled interpretation of them, and a well digested array of literature, in which to further carry his study. The book does not pretend to cover all the practical subjects discussed to-day. It is very evident to one familiar with Dr. Carroll's reports hitherto, that his book takes up the subjects in which he has been most closely identified in his official work. For example, he is an authority on the population and all the questions involved, from his connection with the Census; on the family and divorce, ground covered in the '91 report; on economic problems of labor and coöperation, in reports covering five years and more; and in problems of crime, on which he has long been a specialist.

Population, The Family, Labor, Criminology, and Temperance are the themes most elaborately discussed. Immigration, the urban and rural problems, charity, and education are touched more lightly, but with a master hand. Though a bulky book, it gives the impression of meagerness, so anxious is the reader to have fuller information from such a master. The scientific value of the book is increased by its dispassionateness at times, and we often wish for clearer leading in conclusions from a source whose judgment is so widely trusted. We could wish that the index were ampler. Near the end of the book he treats lightly upon the vital problems of Trusts

coming into such prominence. When in time, investigations have been made, as they doubtless will be under his bureau, we shall look for his ampler discussion. We are all under great obligation for such a timely book as this, and it will become a standard source of reference. (Longmans, pp. 425. \$2.00.)

Neat little volumes are the "Nugget Series," and very suggestive is this one, *Educational Nuggets*, arranged by John R. Howard. It contains short extracts on this general theme from Plato, Aristotle, Rosseau, Herbart as well as our own educators, Wm. T. Harris, Nicholas Murray Butle, Spencer, and President Eliot. This is the kind of a book one could take with him on the ferry or in the cars in order to give him a broader view of education and quicken his thought upon this vital subject. (Fords, Howard & Hulbert, 12mo, pp. 215. 40 cts.)

Alumni News.

Sylvester Hine, '46, died in Hartford, Conn., July 28, after an illness of several months, and after years of well-nigh total blindness. Mr. Hine was born in Middlebury, Conn., March 16, 1818; graduated at Yale College in 1843, and at the Theological Institute of Connecticut in 1846. He was ordained as pastor of the church in Ticonderoga, N. Y., Sept. 27, 1848, where he remained for nearly two years. He was acting pastor for the same length of time at Abington, Conn., and was subsequently, in 1851, installed over the First Church, Thorndike, (Palmer,) Mass. He was acting pastor at Staffordville, Conn., two years; Groton, six years; Northbridge, Mass., two years; Higganum, Conn., ten years. After leaving Higganum he came to Hartford, where he has since resided, and where he was for several years the associate editor of the *Religious Herald*. Mr. Hine was a faithful alumnus of the Seminary, in whose prosperity he greatly rejoiced, and to whose home on Broad street he was in the way of coming, even after his blindness and feebleness of body had become serious obstacles to his venturing away from his residence. He was married, Oct. 19, 1848, to Miss Annie Grant Skinner of East Windsor Hill, who died several years ago. One daughter, Mrs. Charles R. Skinner, of Hartford, survives him.

Henry E. Hart, '63, for eighteen years pastor of the church in Franklin, Conn., presented his letter of resignation on Oct. 8. He will remain there until April 1.

At the meeting of the General Association of Minnesota, Sept. 12-14, Leavitt H. Hallock, '66, gave an address on The Constructive Power of Righteousness, that "was replete with picturesque illustration and made a deep impression."

The church in Union, Me., during the few months of service which have been rendered it by Henry M. Perkins, '72, has made substantial improvement upon its building and assumed self-support.

John H. Goodell, '74, prepares the "Christian Endeavor Service Notes" for *The Pacific*, the Congregational paper of the Pacific coast.

Franklin S. Hatch, '76, is the President of the Massachusetts Christian Endeavor Union.

The Second Congregational Church of Beloit, Wis., of which William W. Sleeper, '81, is pastor, celebrated its fortieth anniversary, Sept. 10, 11, and 14, and dedicated a new organ.

Edward A. Chase, '83, was dismissed, Sept. 6, from the pastorate of the South Church, Lawrence, Mass., after a pastorate of ten years, and has already begun work as pastor of the church in Wollaston, of the same state.

George H. Lee, '84, who resigned the pastorate of the Taylor Church, Seattle, Wn., in July, to accept the call of the College Hill Presbyterian

Church in Cincinnati, O., was given a farewell reception before leaving for his new field, and presented with valuable testimonials of the esteem in which he is held in that distant city.

David P. Hatch, '86, Home Missionary Superintendent for Maine, has been called to the pastorate of the South Church, Lawrence, Mass.

George R. Hewitt, '86, who has been acting as pastor of the Eliot Church, Lowell, Mass., for about six months, has been invited to continue in the same relation for another year.

Fred T. Rouse, '86, of Appleton, Wis., spoke at the late Congregational Convention of that state on The Word of God, "showing much original thought and research, in the spirit of an inquiring, but reverent and worshipful, student."

Henry Kingman, '87, has returned from China with impaired health, and proposes to spend the winter in Southern California.

Oliver W. Means, '87, of Enfield, Conn., was married in Brookfield, Mass., Sept. 5, to Miss Abbie Frances Blanchard.

The church in West Hartford, Conn., Thomas S. Hodgdon, '88, pastor, is considering the matter of furnishing the entire support of a foreign missionary.

George P. Knapp, '90, sailed with his family, Sept. 30, for Constantinople, whence they will go to Harpoot, where Mr. Knapp will resume his work as a missionary of the American Board.

Edward H. Knight, '90, professor of Greek and New Testament Literature in the Bible Normal College, Springfield, Mass., was one of the lecturers in Northfield during the Conference in July.

Thomas C. Richards, '90, has accepted the call of the church in West Torrington, Conn., and has already begun his work there.

Herbert K. Job, '91, of Kent, Conn., read a paper before a recent meeting of the Litchfield Conference, on Bird Life. "This talk on the Creator's handiwork in the physical realm, as all its hearers agreed, served as a unique and instructive variation in the programs of Litchfield Conference."

Edward E. Nourse, '91, has been supplying the pulpit of the First Church in East Hartford since July.

William J. Tate, '92, of Lockport, N. Y., has been called to the pastorate of the church in Higganum, Conn.

William Hazen, '97, after two and one-half years of service for the church in Sherburne, Vt., closed his labors there in September, preparatory to entering upon foreign missionary work. He is at present studying at Yale University.

Jesse Buswell, '98, concluded his labors with the church in Kingfisher, Okla., Aug. 1, but continues his work with the college in that place.

G. Walter Fiske, '98, of Huntington, Mass., was married, Aug. 1, to Miss Alice M. Stewart, of Hopkinton, Mass. Mr. Fiske, Allen C. Ferrin, '96, of Blandford, and Charles O. Eames, '97, of Becket, have "an informal Hart-

ford club," which meets in rotation at the several parsonages as often as convenient. The meetings, which have been continued for more than a year, have been very helpful. Sermon reading, thorough criticism, and thorough-going discussion of plans and methods have constituted the program.

John A. Hawley, '98, of West Avon, Conn., was married, July 13, to Miss Charlotte E. Andrews of Waterville.

J. Spencer Voorhees, "honorary member" of the class of '98, has received a call to become acting pastor of the church in Plainville, Conn.

Benjamin A. Williams, '98, has been invited to remain another year at Broad Brook, Conn. September 20th Mr. Williams was married to Miss Mary Olivia Caskey, '98, at her home, Morristown, N. J.

Morton D. Dunning, '99, was married in Newton Center, Mass., July 26, to Miss Mary Kingsbury Ward.

Howard S. Galt, '99, was ordained, Oct. 1, in the Fourth Church, Hartford. The charge was given him by President Hartranft. On Oct. 5 he was married, at Tabor, Ia., to Miss Louise A. West. He sailed the last of October for China, to work under the American Board in the North China College.

Arsene B. Schmavonian, '99, was ordained in Falls Church, Va., Sept. 30. The sermon was preached by Edward F. Sanderson, a classmate of Mr. Schmavonian.

E. B. Tre Fethren, '99, began his labors at Ipswich, South Dakota, on July 1, and on Aug. 27 twenty-two new members were received into the church. The present membership of the church is one hundred.

Philip W. Yarrow, '99, was ordained, Aug. 30, as pastor of the church in Fosston, Minn.

One of the pleasant features of the great Congregational Convocation in Boston, to Hartford Seminary graduates, was the dinner at Young's Hotel, at which thirty-two alumni sat down together, with James L. Barton, '85, as presiding officer. The pleasure of the occasion was heightened by the presence of four members of the faculty, Professors Gillett, Mitchell, Perry, and Walker.

Seminary Annals.

OPENING OF THE SIXTY-SIXTH YEAR.

The opening service of the Seminary, postponed, on account of the meeting of the International Council, from September 27, was held on Friday evening, September 29. President Hartnft presided and conducted the opening exercises. The annual address was delivered by Rev. W. Boothby Selbie, M.A., pastor of Highgate Congregational Church, London, and formerly an instructor in Mansfield College, Oxford, and one of the English delegates to the International Council.

The subject of the address was "The Work of the Ministry." The ministry has two sides. There is the theoretical equipment, furnished adequately enough by the seminaries. In addition, the young minister needs some knowledge at least of the practical conditions and questions which he must certainly meet. Four points especially need to be borne in mind at the present time.

1. First and foremost, every minister must be a theologian. Modern conditions have not, in any real sense, lessened the demand for the theological in thinking and preaching. That this is so, is evidenced by the fact that the great questions of theology must have always a perennial interest. The actual attitude of the popular mind toward theology is shown by the large interest which is being manifested in fiction and magazine literature dealing with theological themes. The constant cultivation of the theological habit is further demanded by the fact that theology is preëminently a growing science. In particular, the theology cultivated and preached must be the theology of experience. After all, it is the heart that makes the theologian.

2. Every minister must be a prophet. The prophet may be defined as the one who mediates the teaching of God to his own generation. The prophet of this age needs (1) to be a man of universal interests and sympathies, and (2) to appreciate the magnitude of sin in its modern forms and manifestations. Above all, he needs to be a man with a passion for righteousness.

3. Every minister must be a pastor. But for pastoral service, the work of theologian and prophet is likely to fail. A minister's special commission is to be the "Servant." Moreover, it is the faithful cultivation of the pastoral office that furnishes material and inspiration for the work of prophet and theologian. Be a pastor in order to be a preacher.

4. Every minister must be a man. There is no possible substitution in this age of office for character in the ministry. The man makes the office. The times demand the masculine and athletic in thought and character. Let the whole be pervaded by a deep spiritual consciousness. Here, after all, is the real source of power.

At the conclusion of the address, an informal reception was held in the library.

PRINCIPAL STEWART'S LECTURES.

A series of three lectures on the Kantian Trilogy was delivered before the Seminary October 12-14 by the Reverend Alexander Stewart, Principal and Primarius Professor of Theology in St. Mary's College, University of St. Andrew's, Scotland, and one of the most distinguished representatives of the Church in Scotland, at the recent Pan-Presbyterian Council held in Washington.

The first lecture dealt with the specific subject: The Concept of God as affected by Modern Science. The common conception of God is dual. There is first the idea reached through inference from natural phenomena. In opposition to this is the conception derived from tradition and supported by direct religious experience. These are to be united by discovering that the same fundamental characteristics belong to Deity in both conceptions. The movement of natural science toward a more theistic view of God may be seen in several stages. (1) Mr. Herbert Spencer's theory of the unknowable is a distinct concession in the direction of Theism. Science abandons the positivistic point of view. (2) An advance on Spencer is made by Abbot, when he distinguishes between phenomena and relations, which last are intelligible and infinite, hence demanding an infinite and intelligent Ground. (3) John Fiske's Cosmic Philosophy represents a third stage, wherein the immanent principle in evolution is recognized as something psychical — possibly moral, in its essence.

Over against these attempts of natural science to represent the relation of God to the World, which are only partial in results, the lecturer proposed as a reconciling principle the thought of the Divine self-renunciation. God is absolutely unhindered in his volitions, we must admit; but having once chosen a method, a channel, for his self-repression, it is conceivable that he might limit himself by the law thus voluntarily imposed. This self-limitation, which appears in the cosmic process and in revelation, has its highest manifestation in the Incarnation and the Kenosis. One principle is thus discovered in the whole method of God's relation to the world.

The second lecture dealt with the Freedom of the Will in relation to Evolution. After a clear presentation of the intuitional view of freedom in contrast with the evolutionary theory, the lecturer showed how the very fact of the existence of the phenomena of the ethical life constituted a denial of the naturalistic position; since whatever is not utilized in the furtherance of life is eliminated by the law of survival. The existence of the moral sense — on the evolution hypothesis — proves its fundamental reality.

The final subject in the series was Immortality — Considered from an Apologetic Point of View. After a preliminary survey of Monism, in which its essential features were clearly set forth, the inconsistency between the hypothesis and the concept of personal immortality was shown. We must either revise our view of natural science, or abandon the doctrine of immortality. But the latter is difficult, since there is involved with the question of immortality certain other problems, such as the personality of God, the incarnation, and revelation. This connection of the doctrine of immortality constitutes its apologetic value. It need not be given up, especially when we add the arguments by which it may be supported, independently, as *e. g.*, the stimulus which the doctrine furnishes for the realization of ideals, and the sanction which it affords to moral conduct.

At the last meeting of the Ladies' Advisory Committee the following resolutions were passed respecting the death of Miss Bushnell, one of its most useful members :

"We desire to put on record our sense of deep loss in the death of Miss Frances Louise Bushnell. Others have borne testimony to her graces of character, her vigor of mind, her tenderness of feeling, her charm as a thoughtful and spiritual poetess ; while we also have felt the touch of these varied and exquisite capacities, our witness must rather concern her faithfulness and attachment to the work we represent.

"Everything in her own culture led Miss Bushnell to an unwavering devotion to all that contributed to the education of women. She was among the first to coöperate in the effort to secure a training in theological studies, for those who had the gifts and the preparation for its arduous courses. For a season, as long as her health permitted, she was our efficient secretary, and then our equally efficient president. In every position she was eminent among us for the clearness of her judgment and the benevolence of her support. Her influence over us was always certain and stimulating. We can ill spare her, but we are glad that she lived to see some choice fruits of this enterprise. We feel impelled by her example to reaffirm our faith in this endeavor, and to redouble our energies in promoting its fuller success."

On October first, Professor A. H. Pearson, of Carleton College, Northfield, Minnesota, addressed the students on The American Schools in Turkey. Professor Pearson has spent a year recently visiting the schools of the American Board in the Turkish Empire.

Howard S. Galt, who was graduated from the Seminary at the last Commencement, has received an appointment from the American Board to join the North China Mission, the Tung Cho station. Mr. Galt's ordination took place on Sunday morning, October first, in the Fourth Congregational Church, Hartford, of which Mr. Galt was assistant pastor. The sermon was preached by the Rev. Devello Z. Sheffield, D.D., president of the North China College. The ordaining prayer was offered by the pastor, Rev. Henry H. Kelsey. The charge was given by President Hartranft of the Seminary, with the benediction by the newly-ordained missionary. Mr. Galt goes at once to China.

Members of the Senior class have been variously occupied during the summer. Mr. Abbe was engaged for some weeks in the work of the Forward Movement. Mr. Babasinian was employed in Newtown, Conn. Mr. Ballou spent the summer at his home in Wallingford, Vt. Mr. Birch supplied the pulpit of one of the churches in Taunton, Mass. Mr. Blackmer was at his home in Belchertown, Mass. Mr. Burnham with his family was at Gloucester City, Mass. Mr. Curtis continued his work at Wilson's Station. Mr. Downs was at his home in Jamesport, L. I. Mr. Fairchild did newspaper work in Hartford. Mr. Fiske was at his home in Shelburne, Mass. Mr. Fulton was preaching at Ossipee and Ossipee Center, N. H. Mr. Hawkes was preaching at Perry, Me. Mr. Hodous was engaged for a time in the work of the Forward Movement; during August and September he was preaching at Blue Hills. Miss Leavitt spent the summer at her home in Melrose, Mass. Mr. Lyman has the care of the church at Elmwood, Conn., during the present year; he began preaching the first of August. Mr. Manwell was teaching. Mr. Marshall is very much broken in health, and will not return to the Seminary this year; he spent the summer in Syracuse, N. Y. Mrs. Miller spent most of the vacation in Quebec. Mr. Talmadge continues as Pastor's assistant at the First Church, Hartford. Mr. Trout was engaged in missionary work at West Duluth, Minn. Mr. White was at his home in Bellows Falls, Vt., preaching several times as a supply.

Of the Middle Class, Mr. Dana was preaching at Nora Springs, Iowa. Mr. King had charge of the Union Colored Mission in Willimantic, Conn. Mr. Smith spent two months working in the interests of the American Board. Mr. Snow was camping in New Hampshire. Mr. Ide and Mr. Thayer were employed at Prout's Neck, Maine. The following were at their homes, Mr. Austin, Coventry, Conn.; Mr. Bieler, South Walpole, Mass.; Mr. Barker, Three Rivers, Mass.; Mr. Davis, Ware, Mass.; Mr. Marsh, Montague, Mass.; Miss Stevens, Cincinnati, Ohio; Miss Williams, Burnside, Conn.; Mr. Worcester, Burlington, Vt.; Messrs. Merriam, Myer, Patey, Stearns, and Miss Clark do not return to the Seminary this year. Mr. Merriam goes to Yale Divinity School. Miss Clark will be engaged in College Settlement work in New York city. Mr. Patey is in business with

Ginn & Company, New York. Mr. Myer remains at home for the year. Mr. Stearns will teach in Hartford.

Professor Stewart, in most graceful acknowledgment of the kindness he had received at the Seminary during the days he was with us, donated several books to the library. This will serve to keep him in perpetual remembrance.

At the time of the International Council the Seminary sent an invitation to all the delegates to visit the Institution, and accompanied it with a very handsome pamphlet describing briefly its attractions.

The Roll of students shows an increase of seven over that of last year, and the attendance last year was the largest in the history of the institution.

Rev. E. G. Tewksbury, '90, before returning to his field in North China, donated to the Museum several articles of interest which he had brought to this country.

An illustrated calendar of the Seminary, for the year 1900, is to be issued by Messrs. Ballou and Dana. It will contain thirteen separate cards illustrated by thirty half-tone engravings portraying the faculty, their homes, the Seminary buildings, and picturesque views of Hartford. The price will probably be thirty-five cents. Friends of the Seminary will appreciate this production, and will doubtless avail themselves of the opportunity to secure such a souvenir of the institution.

ROLL OF STUDENTS

JOHN S. WELLES FELLOW

EDWARD WARREN CAPEN, . . . Columbia University, New York.
Amherst College, 1894; Hartford Seminary, 1898; Licensed, 1897.

WILLIAM THOMPSON FELLOW

WILLIAM ARNOT MATHER, . . . Hartford Theological Seminary.
Princeton University, 1896; Hartford Seminary, 1899; Licensed, 1898.

CANDIDATES FOR THE DEGREE OF PH.D.

JOHN LUTHER KILBON, . . . Boston, Mass.
Williams College, 1886; Hartford Seminary, 1889; Ordained, 1889.

J. SELDEN STRONG, . . . South Deerfield, Mass.
Williams College, 1890; Hartford Seminary, 1894; Ordained, 1894.

RICHARD WRIGHT, . . . Windsor Locks, Conn.
Brown University, 1887; Hartford Seminary, 1890; Ordained, 1890.

SENIOR CLASS

HARRY ALLEN GRANT ABBE, . . . West Hartford, Conn.
Yale University, 1892; Licensed, 1899.

VAHAN SIMEON BABASINIAN, . . . Samsoun, Turkey.
Anatolia College, 1895; Licensed, 1899.

WILLIAM JOHN BALLOU, . . . Wallingford, Vt.
Brown University, 1897; Licensed, 1899.

ALFRED HAVILAND BIRCH, . . . Amsterdam, N. Y.
Union College, 1897; Licensed, 1897.

WALTER RAYMOND BLACKMER, . . . Belchertown, Mass.
Amherst College, 1897; Licensed, 1899.

EDMUND ALDEN BURNHAM, . . . St. Louis, Mo.
Amherst College, 1894; Licensed, 1899.

PAYSON LEWIS CURTISS, . . . Charlestown, Ohio.
Oberlin College, 1896; Licensed, 1899.

CHARLES ALBERT DOWNS, . . . Jamesport, N. Y.
Oberlin College, 1897; Licensed, 1899.

PAUL DEAN FAIRCHILD, . . . New York, N. Y.
Oberlin College, Union Theological Seminary.

SAMUEL ASA FISKE, . . . Shelburne, Mass.
Amherst College, 1897; Licensed, 1899.

ALBERT COOLEY FULTON, . . . Elmira, N. Y.
Princeton University, 1897.

- ALBERT SCOTT HAWKES, Salt Lake City, Utah.
Oberlin College, 1893; Licensed, 1895.
- LEWIS HODOUS, Cleveland, Ohio.
Western Reserve University, 1897; Licensed, 1899.
- EDITH WILSON LEAVITT, Melrose, Mass.
Mount Holyoke College, 1897.
- FREDERICK BURNHAM LYMAN, Watertown, Mass.
Amherst College, 1897; Licensed, 1899.
- AUGUSTINE PARKER MANWELL, Lynn, Mass.
Amherst College, 1897; Licensed, 1899.
- KATHERINE ANN MILLER, Russellville, Tenn.
Mary Sharpe College, 1871.
- HUBERT ERNEST PARKER, Middletown, Conn.
Wesleyan University, Boston University Divinity School; Licensed, 1886.
- DIKRAN HAMPARSUM RAJEBYAN, Hadjin, Asia Minor.
Central Turkey College, 1892; Licensed, 1895.
- ELLIOTT FORD TALMADGE, Hartford, Conn.
Oberlin College; Licensed, 1899.
- EDWARD P. TREAT, Tallmadge, Ohio.
Western Reserve University, 1895; Licensed, 1899.
- JOHN MOORE TROUT, A.M., Bridgeville, Del.
Princeton University, 1896; Licensed, 1899.
- JAMES MARSHALL VAN DEUSEN.
Rutgers College, New Brunswick Theological Seminary.
- CHARLES ERNEST WHITE, Bellows Falls, Vt.
Brown University, 1897; Licensed, 1899.

MIDDLE CLASS

- MARDIROUS HAROOTIOON ANANIKIAN, Sivas, Turkey.
Central Turkey College, 1897, French American College, 1898.
- LEON HUDSON AUSTIN, Coventry, Conn.
Amherst College, 1898.
- HERBERT AUSTIN BARKER, Three Rivers, Mass.
Amherst College, 1897.
- JOHN MARTIN BIELER, South Walpole, Mass.
Williams College, 1898.
- MALCOLM DANA, Northfield, Minn.
Carleton College, 1898.
- CHARLES HENRY DAVIS, Ware, Mass.
Williams College, 1898.
- LOUIS ALLEN GODDARD, Terryville, Conn.
University of Wisconsin, 1898.
- HENRY K. HAWLEY, Farmington, Conn.
Oberlin College, 1898.
- WILLIAM HERMAN HOTZE, Indianola, Neb.
Doane College, 1898.

HERBERT CHANDLER IDE,	Webster, Mass.
Amherst College, 1898.	
HINES EUGENE KING,	Cleveland, Ohio.
Fisk University, 1892.	
BURTON EVERETT MARSH,	Montague, Mass.
Amherst College, 1898.	
SUMNER HORACE SARGENT,	Hartford, Vt.
Dartmouth College, 1897.	
EDWARD HUNTINGTON SMITH,	Norwich, Conn.
Amherst College, 1898.	
EVERARD WALKER SNOW,	Washington, D. C.
Dartmouth College, 1898.	
CAROLINE CLARKE STEVENS,	Cincinnati, Ohio.
Mount Holyoke College, 1898.	
FREDERICK DANIELS THAYER,	Enfield, Mass.
Amherst College, 1897.	
MARY LOOMIS WILLIAMS,	Burnside, Conn.
Wellesley College, 1897.	
EDWARD STRONG WORCESTER,	Burlington, Vt.
Princeton University, 1896.	

JUNIOR CLASS

WILLIAM FOSTER BISSELL,	Brimfield, Mass.
Amherst College, 1897.	
ONSLow WILBERFORCE COMSTOCK,	Boston, Mass.
Williams College, 1899.	
EDWIN GORDON CROWDIS,	N. E. Margaree, N. S.
Princeton University, 1899.	
MONTIE JOHN BAKER FULLER,	Clarendon, Vt.
Dartmouth College, 1899.	
JOHN PEARL GARFIELD,	East Jaffrey, N. H.
Amherst College, 1898.	
EDWARD D. GAYLORD,	North Amherst, Mass.
Amherst College, 1899.	
GEORGE BRADLEY HAWKES,	Salt Lake City, Utah.
Colorado College, 1898 ; Licensed, 1898.	
ELMER ELLSWORTH SCHULTZ JOHNSON,	New Berlinville, Pa.
Princeton University, 1899.	
LAZARUS MAVROMATES,	Samsoun, Turkey.
Anatolia College, 1897.	
HOWARD CURTIS MESERVE,	New Haven, Conn.
Bucknell University, 1899.	
LILLA FRANCES MORSE,	St. Johnsbury, Vt.
Mount Holyoke College, 1899.	
JULIA FRENCH OWEN,	Barton, Vt.
Mount Holyoke College, 1899.	

HERBERT LOZENE PACKARD,	West Cummington, Mass. Williams College, 1899.
DAVID CAMP ROGERS,	New Britain, Conn. Princeton University, 1899.
ALPHONSO DE SALVIO,	Boston, Mass. Trinity College, 1899.
TELESPHORE TAISNE,	Springfield, Mass. French American College, 1899.
ERNEST GEORGE TOAN,	Rochester, Minn. Carleton College, 1899.
JAY RALPH WOODCOCK,	Bellefonte, Pa. Princeton University, 1899.
CHARLES MELLEN WOODMAN,	New Haven, Conn. Colby University, 1898.

SPECIALIZING STUDENTS

HELEN BARNETSON CALDER,	Hartford, Conn. Mount Holyoke College, 1898.
GEORGE L. CLARKE,	Hartford, Conn. Union Theological Seminary, 1876; Ordained, 1876.
GEORGE HERBERT CUMMINGS,	Thompson, Conn. Hartford Seminary, 1886; Ordained, 1888.
MAE LUCY RICHARDS,	Hartford, Conn. Mount Holyoke College, 1898.

SUMMARY

Fellows,	2
Candidates for Ph.D.,	3
Seniors,	24
Middlers,	19
Juniors,	19
Specializing,	4
	<hr/> 71

THE
HARTFORD SEMINARY RECORD

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This number of the RECORD has been made considerably larger than customary, owing to the unusual number of book reviews. Attention is specially called to these, and to the development of this department of the magazine. Professor Pratt's presentation of the statistics of the Congregational Seminaries is of exceptional interest. It brings to light facts that had been entirely ignored, and shows some to be quite other than most discussion of ministerial education has presupposed they were.

It is proposed to make the next number of the RECORD a Church Federation Number. All the contributed articles will deal with this topic. It is proposed to present the history and the underlying principles of the movement as it has developed, both in England and in this country. We believe that through church federation much of the waste of means and effort now apparent in Christian work can be stopped and a higher degree of efficiency secured. We purpose to do what we can to forward this end. It is hoped that the discussion presented will be of practical serviceableness in supplying information and suggestions helpful for the initiation of such work in local communities.

If we may believe what many friends are now saying, the Seminary has not in many years taken a step of greater significance

than in establishing its Special Course in Foreign Missions. It has been very pleasing to read the favorable comments of the press, as well as the stronger commendation in personal letters. It seems to be generally conceded that the time is ripe for just such a forward step, and great satisfaction is expressed that Hartford Seminary has taken it.

The subject of missions has indeed been recognized by most Seminaries for years, and often special lectures have been given upon it, but, so far as we know, there has not been heretofore in any of them a systematic and comprehensive course designed to cover both the theory and history as well as some of the more important languages. In arranging this course the Seminary has had in mind, not only those hoping to go themselves into the foreign work, but also, and quite as much, that larger number who will spend their lives in the home ministry, but who will welcome the opportunity of informing themselves more thoroughly than has hitherto been possible upon this phase of the Kingdom, that they may be the better prepared to press the vital claims of missions upon the allegiance of every Christian heart. With the magnificent library of Dr. A. C. Thompson and the instructive Missionary Museum the Seminary has certainly an unusual equipment for teaching this subject, while the missionary spirit always strong since the early days shows no diminution among the students of the present generation.

SOME STATISTICS ABOUT SEMINARY POLICY.

Imbedded in the admirable tables of our Year Book lie many important facts concerning what is going on in our denomination that are not apparent on the surface. Some little digging with the spade of arithmetic is necessary to bring them out so that their true nature and meaning can be seen. The following study relates to certain matters of policy in our Theological Seminaries which can be statistically examined to advantage and which have a considerable amount of timeliness just now, when all that pertains to the supply of ministerial candidates is being canvassed with somewhat eager zeal and with varying degrees of acquaintance with the actual facts. The data here summarized are public property. The treatment of them is absolutely mechanical. The conclusions drawn seem to be incontrovertible, so far as they go. They indicate clearly that the last fifteen years constitute a distinct era in the management of our Seminaries as regards the kind of students accepted, and therefore, at least so far as the Seminaries are the sources of ministerial supply, also a distinct era as regards the kind of students in some way set before the churches for acceptance or rejection as pastors.

Enrolment in the Regular Course. Prior to 1885 the total number of students enrolled in the full three-years' course had never risen to 300, and for the twenty-seven years for which statistics are available had averaged about 255 per year. In 1885 this total crossed the 300 mark, and three years later began to mount steadily, until in 1892 it crossed 400 and in 1893 culminated at 418. Since then it has been rapidly declining, until in the present year it has again dropped below 300. The exact figures for the period are as follows:

'83					'90					'95				
313	307	307	337	367	380	380	408	418	378	352	356	322	305	269

These figures show that for some reason an unprecedented number of students have sought the Seminaries each year, but that this exceptional influx has come to an end.

Enrolment in Other Courses. Enrolment outside the Regular Course, as classified in the Year Book, falls under three heads, two of which are superior in grade to the Regular Course, and one is inferior. On the one hand, we have what are called "Resident Licentiates and Fellows" and also "Graduate Students," that is, fourth-year men. On the other, we have the rather comprehensive class of "Special Students." Using the number of those enrolled in the Regular Course as a standard of comparison in each year, it appears that previous to 1885 the proportion of Licentiates, etc., had never but once been greater than 10 per cent. of the Regulars, and had averaged only 5 per cent.; that the proportion of Graduate Students (for five years only) had averaged a little over 6 per cent. of the Regulars, and that the proportion of Specials had fluctuated between 0 and $13\frac{1}{2}$ per cent., averaging a little over $6\frac{1}{2}$ per cent. On the whole, then, neither of these three classes had been noticeably large.

Since 1885 there has been no important change in the proportions of either of the superior classes of extra students, though the Licentiates have averaged less and the Graduates slightly more than previously. But the proportion of Specials has been at times greatly increased. If the entire figures, as given, were allowed to stand, it would appear that in place of the earlier average of $6\frac{1}{2}$ per cent. (of the Regulars) the figures mounted rapidly year by year until 1889, when they reached the dismaying maximum of $51\frac{1}{2}$ per cent., then gradually receded to about $21\frac{1}{2}$ per cent. in 1894, rose again in 1896 to $36\frac{1}{2}$ per cent., and are now on the wane once more. But these figures require extensive correction, since they include the many Scandinavian and Slavic students at Chicago and Oberlin, all of which should in fairness be excluded. Yet, even then, the facts challenge attention. Instead of the previous modest average of $6\frac{1}{2}$ per cent. we now find the Specials, in proportion to the Regulars, increasing to $33\frac{1}{2}$ per cent. in 1889, then diminishing to 8 per cent. in 1893, then rising rapidly to $18\frac{1}{2}$ per cent. in 1896, only to tumble last year and this into insignificance. The exact percentages are as follows, the upper line indicating the totals as published, and the lower line the same corrected by the omission of foreigners:

'85						'90						'95		
17	28	37	48½	51½	44½	48	33½	24½	21½	31	36½	34½	21½	24½
9	10	17½	24	33½	24	28½	15	8	8	13½	18½	12	1	3

This extraordinary showing is chiefly due to the experiments with "English Courses" at four of the Seminaries, every one of which has now been abandoned. Although such irregular courses were usually kept more or less separate from the main course, they necessarily interlocked with it at many points and at least introduced a decided element into student life and furnished to the churches a supply of candidates of a type worth considering.

Proportion of College Graduates. The Year Book statistics on this point are hard to use, simply because in the summaries Regulars and Specials are not distinguished. Absolute precision can be attained only by laborious collation of the student-lists. For the present purpose this is not necessary, as the summaries can be analyzed approximately without injustice.

Seminary students, as the Year Book shows, are to be divided into three classes as regards previous education. The bulk of them are full graduates of colleges of reputable standing. Some have had part of a college course but did not graduate. Some have never had any college training. In the following statements it is assumed that all college graduates who enter the Seminaries become Regulars there, and that if there are those who have had no college education they are to be sought first of all among the Specials. This at least gives the Regular Course the benefit of the doubt as far as possible. (The whole body of foreign students is excluded from consideration.)

On these assumptions, which are plainly liberal, it appears that the proportion of full college graduates in the Regular Course was 69 per cent. in 1885, rose slightly to 73 per cent. in 1889, fell to 63 per cent. in 1892, and since then has been much higher, reaching 83 per cent. in 1899. By suitable deduction it can furthermore be shown that the proportion of Regulars who have had a partial college course stood at 14 per cent. in 1885, fluctuated somewhat about that figure until 1896, when it began to fall, being only 6 per cent. in 1897. The proportion of Regulars who have never had any college training has varied more widely, its lowest point being 12 per cent. in 1889, and its highest 25½ per

cent. in 1892. The three sets of percentages (in the Regular Course) are as follows, the first line indicating full college graduates, the second those who have had partial college courses, the third those who have had no college training:

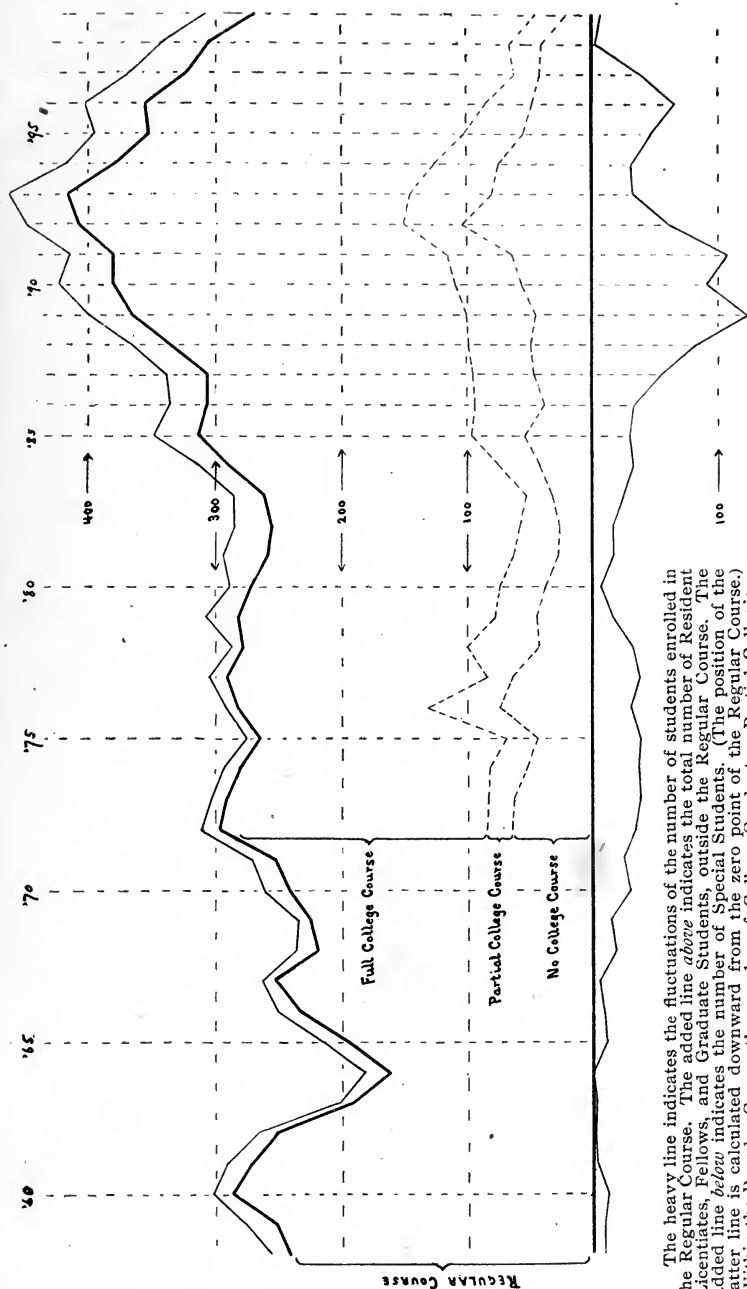
'85					'90					'95				
69	69	69	71	73	71	70	63	65	67	71	76	81	78	83
14	18	16	14½	15	14	13	11½	16	13	13	10½	6	9	10
17	13	15	14½	12	15	17	25½	19	20	16	13½	13	13	7

A full comparison of these data with those of the whole period before 1885 is impossible, since the statistics on this subject go back only to 1872. The fifteen years now closing, on the whole, make a less favorable showing than the preceding fourteen years, in which (in spite of the altogether anomalous figures for 1876) the average proportion of college graduates in the Regular Course was 71 per cent.; of partial collegians, 12 per cent.; and of non-collegians, 17 per cent.

It is worthy of note that the expansion outside the Regular Course reached its maxima in 1889 and 1891, when the proportion of college graduates within that course was 70 per cent. or more; but that immediately afterward, in 1892-4, the proportion of non-collegians in the Regular Course decidedly increased. This indicates that experiments with enlarged Special Courses led at once to a lowering of standard in the Regular Course.

One more application of the available data is practicable. The general tone of the intellectual life in the Seminaries is much influenced by the total number of college graduates in the whole student body. This latter includes all the students associated in fellowship more or less in classroom work, that is, includes not only the Regulars, but all the Specials (exclusive of foreigners), and all the Advanced Students, Fellows, and Resident Licentiates. For our present purpose we shall assume that all students above the Regulars are college graduates, just as we have assumed that all non-collegians are Specials, though both assumptions are not precisely accurate. Using now the grand total of all students in residence, of whatever grade, as the standard of comparison, it appears that the proportion of full college graduates in the whole student body was 67 per cent. in 1885, fell to 57 per cent. in 1889

STUDENT ENROLMENT IN THE SEVEN CONGREGATIONAL SEMINARIES SINCE 1858.



The heavy line indicates the fluctuations of the number of students enrolled in the Regular Course. The added line *above* indicates the total number of Resident Licentiates, Fellows, and Graduate Students, outside the Regular Course. The added line *below* indicates the number of Special Students. (The position of the latter line is calculated downward from the zero point of the Regular Course.) Within the Regular Course the number of College Graduates, Partial Collegians, and Non-Collegians is indicated from 1872 onwards by dotted lines.

and again in 1891, and has since been steadily rising, reaching 83 per cent. this year. The full list of percentages is

'85						'90					'95			
67	66	62	60	57	61	57	59	64	65	67	68	75	80	83

This compares very favorably with the preceding fourteen years, when the highest proportion reached was 67 per cent. and the average only 57 per cent.

From these facts one or two deductions may safely be made.

First, the period of fifteen years from 1885 to 1899 has been one of peculiar experiment on the part of all our Seminaries. They have been adapting themselves to certain conditions and wrestling with certain manifest problems. The necessity of providing trained leaders for foreign congregations in the Interior has been met by the foreign departments at Chicago and Oberlin, attended by an average of over sixty students in each year. The apparent demand, which became urgent about a dozen years ago, for a greater supply of ministers in the more sparsely settled parts of the country was met for a time in two ways, both by providing Special Courses for imperfectly educated men and by welcoming to the Regular Course many who had only a partial college training or no such training. This demand no longer exists or the method chosen to meet it has been judged inexpedient. The so-called "English Course," wherever tried, has been given up, the number of Specials is being rigorously restricted, and the proportion of full college graduates is steadily advancing, especially in the Regular Course, where it is most important.

Second, these facts have this bearing on the current question of an apparent overplus of ministers, that they indicate that part of this, if it really exists, is due to a mistaken readiness to accept as Seminary students those who were not prepared to undergo a thorough process of educational training. We are now in the period subsequent to that covered by most of the above figures, and those students whose enrolment has been considered are most of them in active service somehow and somewhere among the churches. If their presence occasions inconvenience or distress, the blame falls on a line of policy now generally abandoned.

For those interested in Hartford Seminary it is not amiss to add in a few words some summaries of these same data as found at Hartford.

The number enrolled in the Regular Course was 46 in 1885, fell to 37 in 1887, rose steadily to 56 in 1890, fell abruptly the next year to 31, and has since risen, with but one slight check, to 63 in the present year. In 1885 this was 15 per cent. of the total enrolment in our seven Seminaries, in 1891 fell to only 8 per cent., and since 1894 has been rising, being 23 per cent. the present year. The full figures are as follows, the absolute number being given first and the percentage of all the Seminaries below :

'85						'90						'95					
46	42	37	44	50	56	31	33	35	33	37	47	52	58	63			
15%	14	12	13	14	15	8	8	8	9	10½	13	16	19	23			

The number enrolled outside the Regular Course has never been large. Hartford did not begin to have Fellows till 1889; it has not made special effort to build up its Graduate Class; it has never had an English Course. For the period beginning in 1885 the proportions of its Fellows (measured by the total number of Regulars) has averaged 3½ per cent., of its Graduate Students 6 per cent., and of its Specials 8½ per cent. The full list of percentages of the latter for the period is as follows :

'85						'90						'95					
0	0	0	5	16	11	23	7	14	12	8	13	10	2	6			

(The unprecedented figure for 1891 is due to the unusual smallness of the enrolment in the Regular Course.)

The proportion of college graduates in the Regular Course has varied at Hartford much as at the other Seminaries, but with these differences, that the low point was reached in 1890 (two years earlier than in the others), and that the general average has been far above that of all taken together. Only once since 1885 has the proportion fallen below 75 per cent., and for the whole period it has averaged 86 per cent. (against 71 per cent. in all the Seminaries taken together). The exact percentages of full college graduates in the Regular Course are as follows:

'85						'90						'95					
89	76	81	77	78	70	77	82	91	91	95	96	92	95	94			

THE ORIGIN OF THE PROPHETIC TEACHING.¹

In investigating the origin of the prophetic teaching, one has the choice of a number of methods. Philosophers of religion begin, for the most part, with the idea of revelation in general;² dogmatic theologians, with the doctrines of the church;³ New Testament scholars, with the utterances of the New Testament;⁴ conservative Old Testament students, with the statements of the historical books of the Old Testament.⁵ The danger in all these methods is that one will come to the study of the prophets with a preconceived opinion in regard to their inspiration, and so will be tempted to distort the facts so as to make them fit the theory.

The only natural starting-point for an investigation of this problem is found in the phenomena of the prophetical books.⁶ After we have seen what light the prophets themselves have to throw upon the question of their inspiration it will be time enough to ask what other people have thought about it.

The phenomena of the prophetical books may be classed in two main groups; first, those which seem to indicate a divine origin of the prophetical teaching, and, second, those which seem to indicate a human origin.

I. Among the facts which point to a divine origin the most conspicuous is the intrinsic character of the prophetic doctrine.

The prophet teaches that righteousness is an essential attribute of Yahweh.⁷ Because he alone of all the gods is holy, he alone is the true God. He is not merely the God of Israel, but also the God of the whole earth, who administers justice with strict impartiality.⁸ Sacrifices and ceremonies are worthless in his sight;

¹ Address delivered at Hosmer Hall, Jan. 2, 1900, on the occasion of the inauguration of the Rev. Lewis B. Paton, Ph.D. as Professor of Old Testament Exegesis and Criticism on the Nettleton Foundation.

² Pfleiderer, *Religionsphilosophie*, 1896; Caird, *The Evolution of Religion*, 1893.

³ Leitner, *Die prophetische Inspiration*, 1896.

⁴ Payne Smith, *Prophecy a Preparation for Christ*, 1869; Leathes, *Old Testament Prophecy*, 1880.

⁵ Cave, *The Inspiration of the Old Testament*, 1888.

⁶ So Giesebrecht, *Berufsbegabung der Propheten*, 1897; Schwartzkopff, *Die prophetische Offenbarung*, 1896.

⁷ Am. 1st, 3rd, Is. 6th.

⁸ Am. 9th f.

what he requires is to do justly, and to love mercy, and to walk humbly with one's God.⁹ Before him all men are sinners, yet he is merciful and gracious, slow to anger, and plenteous in goodness and mercy, forgiving iniquity, transgression, and sin.¹⁰ The great plan which through the ages he is working out is one of love and of salvation for mankind.¹¹

In this theology of the prophets Jesus found nothing to correct. All that he could do was to fulfil their message by giving a deeper meaning to all its elements. The teaching of Jesus joins on to the teaching of the prophets as it joins on to no other historical antecedent. If we believe that the Gospel is true, we must believe that the anticipations of the Gospel in the prophets of the Old Testament are true also. But if we once admit that the teachings of the prophets, in regard to God, righteousness, sin, and redemption, are true, we cannot help asking the further question, How came they to attain this wonderful religious insight? The only answer seems to be that they received it from God himself.¹²

A second class of facts that seem to point to a divine origin of the prophet's message consists of fulfilled predictions. Modern historical criticism has unquestionably reduced the number of prophecies that can properly be regarded as predictions. Nevertheless, making all necessary allowances, there remain a large number of cases of prevision that are conceded to be genuine even by the most radical critics.

While Israel was still at the height of prosperity, Amos foresaw that it would be carried captive by Assyria.¹³ At the time of the Syro-Ephraimitic war, Isaiah predicted that the allies should fail to take Jerusalem, that within about twelve years Syria and Ephraim should cease to exist, but that then the whole of Palestine should be overrun by the Assyrians.¹⁴ Before the Assyrian advance, Isaiah declared that within three years the glory of Moab should be brought into contempt.¹⁵ He also predicted the degradation of Shebna and the exaltation of Eliakim in his place.¹⁶

⁹ Am. 5²¹⁻²⁵, Hos. 6⁵, Is. 1¹¹⁻¹⁷, Mic. 6⁸⁻⁸, Jer. 6²⁰, 7²¹⁻²³.

¹⁰ Nah. 1³, Hos. 11^{8f}.

¹¹ Hos. 3, 11¹⁻¹¹.

¹² Cf. W. R. Smith, *The Prophets of Israel*, 1897, Lecture I; Smend, *Alttestamentliche Religionsgeschichte*, 1893, pp. 181-183; Duff, *Theology of the O. T.*; Kirkpatrick, *Doctrine of the Prophets*; Dalman, *Das Alte Testament ein Wort Gottes*, 1896.

¹³ Am. 4⁹, 5²⁷.

¹⁴ Is. 7.

¹⁵ Is. 15¹⁴.

¹⁶ Is. 22¹⁵⁻²⁵.

When Sennacherib had conquered Syria and Palestine, Isaiah foresaw that Jerusalem would escape.¹⁷ Jeremiah predicted that his opponent Hananiah would die within the year.¹⁸ He anticipated the capture of Jerusalem by Nebuchadrezzar,¹⁹ and he also foresaw the return of the exiles from Babylon after seventy years of captivity.²⁰

Most remarkable of all are the Messianic predictions of the prophets. Although they were loyal adherents of the national religion, they saw that it was inadequate for the full accomplishment of God's purposes of grace, and looked for a time when it should be superseded by something better and higher. They saw that the regeneration of their people could be effected only by an intervention of God with new redemptive power. This power, they anticipated, would manifest itself in an individual of the family of David, whom God would equip with supernatural spiritual endowments to be the restorer of Israel. They perceived that the new dispensation would consist not in obedience to outward statutes and ordinances, but in the writing of God's law in the heart. All the great spiritual elements of their Messianic hope have been realized. In the light of history it cannot be denied that they foresaw the chief features of the Gospel of Jesus Christ.

A third main evidence of the supernatural origin of the prophetic teaching is found in the consciousness of the prophets themselves.

The prophet is aware of a definite moment, when for the first time Yahweh reveals himself to him.²¹ Prior to that time he has neither intention nor wish to become a prophet.²² The divine manifestation takes place in a vision. The prophet sees Yahweh,²³ he hears his voice,²⁴ he feels the hand of Yahweh laid upon him.²⁵

He is then given a commission. Yahweh says unto him, "Go prophesy unto my people Israel."²⁶ Not only to Israel is he sent, but he is also appointed a "prophet unto the nations."²⁷

¹⁷ Is. 29¹⁻⁸. ¹⁸ Jer. 28¹⁶. ¹⁹ Jer. 34¹⁻⁵ and often.

²⁰ Jer. 25^{11f}, 29¹⁰, cf., Giesebrecht, *Berufsbegabung der Propheten*, pp. 7-12, for a discussion of these and other cases.

²¹ Hos. 1². ²² Am. 7¹⁴. ²³ Am. 7⁷, Is. 6^{1f}, Ezek. 1.

²⁴ Am. 7⁸, Is. 6⁸, Jer. 1⁴, Ezek. 1²⁸. ²⁵ Jer. 1⁹, Ezek. 1³.

²⁶ Am. 7¹⁵, Ezek. 2³, Is. 6⁹. ²⁷ Jer. 1⁵, 10.

He is to proclaim a swiftly-coming judgment in consequence of sin.²⁸ This message, however, he is informed, the nation will not believe.²⁹ Consequently he is warned not to change or to hold back anything of the divine revelation. "Whatsoever I shall command thee, thou shalt speak." "Gird up thy loins, and arise and speak unto them all that I command thee: be not dismayed at them, lest I dismay thee before them."³⁰

The divine call produces at first strong opposition in the prophet. He objects that he is too sinful to be the bearer of God's message, but the Lord touches his lips with a live coal from off the altar and says to him, "Thine iniquity is taken away and thy sin is forgiven."³¹ He objects that he has no gift of oratory such as a prophet needs, but the Lord puts forth his hand and touches his mouth and says to him, "Behold I have put my words in thy mouth."³² He objects also that he is too weak to withstand the opposition of the nation, but the Lord replies, "Be not afraid of them, for I am with thee to deliver thee."³³

As a result of these assurances he surrenders his will to the will of God. O, Yahweh, he says, thou hast enticed me and I have been enticed: thou art stronger than I and hast prevailed.³⁴ "The lion hath roared, who will not fear; Yahweh Elohim hath spoken, who can but prophesy."³⁵ It is not from any sense of outward constraint, however, but from inward conviction, that he dedicates himself to the service of God. He hears the voice of Yahweh saying, "Whom shall I send, and who will go for us?" and he responds, "Here am I, send me."³⁶

In consequence of his inaugural vision the prophet feels that he stands in a unique relation to God. He is "filled with the spirit of Yahweh."³⁷ In speaking to his fellow-countrymen he says "my God" and "your God" instead of "our God."³⁸ He is conscious that he has stood in the council of Yahweh.³⁹ He knows that Yahweh Elohim will do nothing without revealing his secret unto him.⁴⁰ So intimate is his relation to God that he can even speak of him as "my friend."⁴¹

²⁸ Am. 7¹⁻⁸, 8¹⁻⁹, Is. 6¹¹.

³¹ Is. 6^{8f}.

³² Jer. 1⁹.

³⁵ Am. 3⁸.

³⁶ Is. 6⁸.

³⁷ Mic. 3⁸, Ezek. 2², Is. 59²¹ 61¹, Joel 2^{28f}, Ezek. 11⁵, Hos. 9⁷.

³⁸ Is. 7¹¹⁻¹³, Jer. 42²⁻⁵.

³⁹ Jer. 23²².

⁴⁰ Amos 3⁷.

³⁰ Jer. 1^{7, 17}.

³⁴ Jer. 20⁷.

⁴¹ Is. 5¹.

The prophet now comes before the nation with the declaration "Yahweh has sent me unto you." "Hear ye the word of Yahweh." "Thus hath Yahweh spoken." When he has finished his message he concludes with the formula, "The mouth⁴² of Yahweh hath spoken it;" or, "It is the oracle of Yahweh."

The proclamation of this message brings upon the prophet the hostility of the nation. He soon experiences that "they hate him that reproveth in the gate, and abhor him that speaketh uprightly."⁴² The people refuse to believe what he says. They reply to him, "As for the word that thou hast spoken unto us in the name of Yahweh, we will not hearken unto thee."⁴³ The ruling classes take measures to restrain him from preaching and even subject him to personal violence.⁴⁴ Other prophets similarly minded with him are put to death.⁴⁵ Even his friends and kinsmen seek to slay him.⁴⁶

In spite of this persecution, however, he does not waver in his fidelity to his mission. When borne down with grief he is tempted to say, "I will not make mention of Yahweh, nor speak any more in his name," then there is in his heart, as it were, a burning fire shut up in his bones, and he is weary with forbearing and cannot restrain himself from speaking.⁴⁷ In spite of the general unbelief of the nation, his confidence in the truth of his message is undiminished. When the people doubt his word, he says to them, "Yahweh hath sworn by himself."⁴⁸ He assures them that his predictions of judgment will certainly be fulfilled.⁴⁹ The time is coming when they themselves shall admit that he is a true prophet.⁵⁰ He even goes so far as to bid the men of another generation take the book of Yahweh, that is, the book that he has written, and see that not one feature of his prediction remains unfulfilled.⁵¹ He is confident that those who reject him are rejecting God, and that those who oppose him are opposing God. Upon both classes he does not hesitate to pronounce a terrible doom.⁵²

II. Let us turn now to the second main class of facts, those that seem to point to a human origin of the prophetic teaching.

⁴² Am. 5^{10, 13}.

⁴³ Jer. 44¹⁶, cf. 18¹⁸.

⁴⁴ Am. 7^{12f}, Jer. 26¹¹, Jer. 32³.

⁴⁶ Jer. 26²⁰⁻²².

⁴⁵ Jer. 11²¹, 12⁶.

⁴⁷ Jer. 20⁹.

⁴⁸ Am. 4^{2 87}, Is. 14²⁴, Jer. 51¹⁴, Is. 62⁸.

⁴⁹ Hos. 5⁹, Is. 40⁸.

⁵⁰ Jer. 44²⁸, Zech. 2^{9, 11}.

⁵¹ Is. 34¹⁶.

⁵² Jer. 28^{15f}, 20⁴, Am. 7^{16f}.

The language of each of the prophets is peculiar to himself. Even the words of the Lord which he reports are couched in his own phraseology.⁵³

Not only the form of his message, but also its contents bear evidence that he was active in its production.⁵⁴ Many of the prophecies disclose the steps of logical inference by which the authors reached their conclusions. Amos, for instance, surveys the heathen nations and sees that they are guilty of repeated crimes; therefore, he argues, for three transgressions, yea, for four, Yahweh will not hold back their doom. This raises the question, Will Israel escape in the coming catastrophe? He answers, No; for Israel has sinned worse than the heathen. But Israel is the chosen people of Yahweh; will not that cause it to be an exception? No, he replies, Yahweh's election only increases the guilt of the nation in forsaking him. But Israel is faithful in celebrating its feasts and in bringing its sacrifices; will not that ward off the impending danger? No, says the prophet, Israel's ritual service is worthless. The God who is worshiped at the sanctuaries of the northern kingdom is not Yahweh, and the true Yahweh is pleased not with sacrifices, but with righteousness. Therefore there is nothing that can hold back Israel's fate. Similar instances might be multiplied from all the prophetic books. The frequency with which the word "therefore" is used shows the frequency with which the prophet's word is based upon logical inference.⁵⁵

The appeal which the prophets constantly make to the reason of the nation shows the rational origin of their own convictions. When the prophet blames his hearers because they regard not Yahweh's work and see not the operation of his hands, when he says, "Do ye not perceive, do ye not hear, hath it not been told you from the beginning, have ye not understood it from the foundation of the earth?" "Not in secret hath Yahweh spoken," "Already it springs forth, do ye not perceive it?"⁵⁶ he evidently implies that there are at least elements of his message that are discoverable by his hearers as well as by himself.

⁵³ Giesebrecht, p. 28; Leitner, p. 23.

⁵⁴ Schwartzkopff, *Prophetische Offenbarung*, p. 100.

⁵⁵ Is. 5²⁶, 7¹⁴, 8⁷, 9¹⁷, 10¹², 18, 24, &c.

⁵⁶ Is. 40²¹, 45¹⁹, 43¹⁹.

The prophets show a constant dependence upon the early history of Israel. On the former manifestations of Yahweh's character they base inferences as to what he will do in the present situation.⁵⁷

They quote the language of their predecessors in a way that shows that they have made a study of their writings. They appeal to unfulfilled predictions as evidence that certain events must take place. Even where they modify the message of their predecessors, saying, "This is the word which Yahweh spake in time past, but now Yahweh speaketh thus,"⁵⁸ they still show their dependence upon the earlier utterance. In consequence of this relation to the past, Hebrew prophecy has an organic development similar to that of all other human institutions.⁵⁹

The prophet is dependent upon the thought of his times. His scientific, geographical, historical, psychological, and philosophical ideas are those of his age, and these ideas condition not only the form but also the substance of his teaching.

The prophet is dependent upon the historical events of his own day. In the thought of Amos, Yahweh first transcended the limitations of a national god and became the God of the whole earth. It is impossible not to connect this new conception with the fact that in the days of Amos, Israel became acquainted with a wider world than it had known hitherto. In 760 B. C., Amos announced the chastising of Israel by a foe from the north. It is impossible not to connect this prediction with the fact that in 773, 772, and 763 B. C. the Assyrians made successful expeditions to the west. Isaiah and Micah first predicted that a victorious prince of the house of David would appear for the deliverance of Judah. In this Messiah it is impossible not to see an antithesis to the weak and fickle Ahaz, and at the same time a reminiscence of the recent glory under Uzziah. From 690 to 630 there is a gap in the prophetic literature. This silence is not due to any improvement in the moral condition of the nation, nor to any obstacles in the way of prophetic teaching, but rather to the fact that there was no marked change in the political situation. Jeremiah and Habakkuk looked for a Babylonian conquest of Judah.

⁵⁷ Am. 2⁹⁻¹², Hos. 2¹⁶, 11¹⁻⁴, 12⁹⁻¹³.

⁵⁸ Is. 16¹³.

⁵⁹ Maybaum, *Entwicklung des Israelitischen Prophetenthums*, 1883.

It is impossible not to connect this expectation with the fact that in 625 B. C. the new Babylonian empire was founded, that in 607 it overthrew Nineveh, and that in 604 it defeated Egypt.⁶⁰

The teaching of the prophets is dependent upon their own personal experience. Hosea's conception of God as a husband, who loves Israel with an everlasting love, and who, in spite of repeated sins, cannot cast her off, stand in closest relation to his pathetic experience of a faithless wife, whom he could not cease to love, and whom he would not give up.⁶¹ Jeremiah's doctrine of the covenant written in the heart is evidently dependent upon his experience, in the midst of persecution, of personal communion with God.⁶²

Many minor details of the prophetic teaching are clearly suggested by incidents of personal experience. Jeremiah sees a potter making a vessel on his wheel, and the word of Yahweh comes to him, "O house of Israel, cannot I do with you as this potter does with this vessel?"⁶³ While Jeremiah is in prison in expectation of the immediate capture of the city by the Babylonians, Hanamel, his cousin, comes to him, saying, "Buy my field that is in Anathoth, for the right of redemption is thine." In this event Jeremiah recognizes a "word of Yahweh." He proceeds to buy the field and to utter the oracle, "Thus saith Yahweh of hosts, the God of Israel, houses, and fields, and vineyards shall yet again be bought in this land."⁶⁴

The unfulfilled predictions of the prophets point also to a natural, human origin of certain elements of their teaching. It is not necessary here to give more than a single striking instance. Isaiah and Micah predict the appearance of the Messiah in immediate connection with the deliverance from Assyria. Isaiah declares that his birth shall coincide with the departure of the Ephraimitic and Syrian allies, and that in token of the deliverance he shall receive the name of Immanuel, "God is with us." Before he is old enough to distinguish between evil and good the allied kingdoms shall fall. The child shall grow up amid the distress of the Assyrian supremacy, and when he comes to maturity he shall deliver Judah. The yoke of the Assyrian burden

⁶⁰ Cf. Giesebrecht, pp. 30-35.

⁶¹ Hos. 1, 3.

⁶² Jer. 31⁸¹.

⁶³ Jer. 18¹⁻¹⁰.

⁶⁴ Jer. 32⁸⁻¹⁶.

God will break as in the day of Midian, "for unto us a child is born, unto us a son is given, and the government shall be upon his shoulder."

Similarly, Micah declares that the prince of the house of David shall smite the Assyrian when he cometh into the land.⁶⁵

Finally, the personal activity of the prophets in the production of their teaching is shown by the different views that they hold as to the way in which the future will unfold. Each of the prophets looks for the consummation of the divine plan in connection with the catastrophe that is impending in his own day. The prophets of the Assyrian period see it in the Assyrian conquest; Zephaniah, in the advance of the Scythians; Jeremiah and Habakkuk in the rise of the Babylonian empire; the prophets of the exile, in the fall of Babylon; and the prophets of the restoration, in the fall of Persia. Amos anticipates a deportation of part of Israel to Assyria.⁶⁶ Hosea looks for a deportation of the entire nation to Assyria and Egypt.⁶⁷ Isaiah declares that Jerusalem, the hearth of Yahweh, shall not be destroyed.⁶⁸ Micah, his contemporary, prophesying at approximately the same time, announces that it shall be plowed as a field.⁶⁹ Some of the prophets expect the annihilation of particular heathen nations, while others expect that these peoples will be subjugated, or even incorporated into Israel.

Summing up this portion of our investigation, we conclude that the facts which point to a human origin of the prophetic teaching are no less striking than the facts which point to a divine origin. We find ourselves, accordingly, in the presence of a problem. How are we to correlate these apparently contradictory classes of facts?

Two main theories of the inspiration of the prophets have prevailed at various times in the Christian church. One, which we may call the supernaturalistic theory, emphasizes the facts that point to a divine origin of the prophetic teaching and minimizes those that point to a human origin. The other, which we may call the naturalistic theory, emphasizes the facts that point to a human origin and minimizes those that point to a divine origin. Let us examine these theories in turn to see if either

⁶⁵ Is. 7¹⁴⁻²⁵, 9⁴⁻⁶, Mic. 5^{6f.}

⁶⁶ Am. 4³, 5²⁷, 9^{3f.}

⁶⁷ Hos. 7¹⁶, 9³, 6, 10⁶, 11¹¹.

⁶⁸ Is. 10⁶⁻³⁴, 29¹⁻⁸.

⁶⁹ Mic. 3¹².

furnishes a solution of the problem of the origin of the prophetic teaching.

III. The oldest form of the supernaturalistic theory is found in the writings of Philo. Philo holds that the prophet received the word of God exclusively in ecstasy. As the flute is played upon by the musician, so the prophet was played upon by the Holy Spirit. Through the influence of the Alexandrine school this theory became widely prevalent in the early church. Its most distinguished modern advocate is Hengstenberg in his "Christology of the Old Testament." Hengstenberg agrees with Philo in maintaining that the prophets received their messages exclusively in ecstasy. He differs from him in asserting that they were conscious of the word of God that passed through their lips.

Another form of the supernaturalistic theory is that presented by König in his "Idea of Revelation in the Old Testament." Instead of regarding the prophet's organs of speech as controlled by God, he holds that the divine influence was exerted upon the organs of perception. God supernaturally influenced the nerves of the prophet. "In the reception of God's utterance," says König, "the prophets made use of the ears of the body."⁷⁰

A more subtle form of the supernaturalistic theory is found in writings of certain modern theologians who regard the divine influence as exerted upon the soul rather than upon the body of the prophet. His mental operations were so controlled by God that, while he seemed to himself to be thinking in a perfectly natural way, he was really producing the thought that was in the mind of God.⁷¹

Between these three theories there is no great choice. If the message of the prophet is purely divine, it makes little difference whether the Lord communicated it through the lips, through the ears, or through the mind. Which method actually was employed may be an interesting psychological question, but it is of minor consequence in comparison with the all-important problem, whether or not the word of the prophet is the very word of God.

⁷⁰ Offenbarungsbegriff im Alten Testament, p. 159.

⁷¹ Strong, *Systematic Theology*, 1886, p. 102; cf. Cramer, *Geschiedenis van het Leerstuk der Inspiratie*, 1887; pp. 76-88 for list of theologians holding this theory.

Accordingly, in a discussion such as the present there is no reason why one should distinguish between these various forms of the supernaturalistic theory.

It must be admitted, I think, that this theory does justice to the facts that point to a divine origin of the prophetic teaching, but it does not do justice to the other class of facts. The old theologians, who knew little of the history of the times of the prophets, and less of the critical study of their writings, ignored most of those phenomena which point to a natural origin of the prophetic teaching. The individuality of the prophet's style did not indeed escape their notice, but this they explained by the principle of accommodation, namely, that God gave his own words such a form as to make them appear to be the words of the prophet.

Modern advocates of the supernaturalistic theory have been compelled by the growth of criticism to stretch the principle of accommodation so as to cover a multitude of phenomena. When the prophet seems to depend on logical inference, they assert that this is merely a form of presentation chosen by God. When the prophet makes an appeal to the reason of his hearers, they claim that this shows only that God has adapted his word to the standpoint of the nation. When the prophet argues from history, from the utterances of his predecessors, or from the current beliefs of his age, they explain this as a gracious condescension of God to the weakness of the human intellect.⁷²

The prophet's dependence upon the events of his own day and upon the experiences of his own life they explain as an apparent rather than a real dependence. God reveals himself in history and at the same time in the teaching of the prophets. The two revelations are independent though parallel phenomena. God does not give the prophet his revelation through historical or through personal experience, but conveys it to him in a purely supernatural way, at such a time, however, as to coincide with his experience. This is the view presented by Rothe in his "Dögmantik," and by Lotz in his "History and Revelation."⁷³

The unfulfilled predictions of the prophets give a great deal

⁷² König, Offenbarungsbegriff II, 356, 364.

⁷³ Geschichte und Offenbarung, 1891.

of trouble to advocates of the supernaturalistic theory. In explanation of the fact that the prophets connect the coming of the Messiah and the consummation of the kingdom of God with events of the proximate future, recourse is had to what we may call the pictorial theory of prediction, namely, that while the prophets foresaw the events of the future, they did not foresee them in their time relations and, consequently, have put them together in one plane, just as the artist puts near and distant objects together on the plane of his canvas.⁷⁴

Another hypothesis to explain the unfulfilled predictions is that their fulfilment is still to come. The Jews are yet to be restored to their land. The ten lost tribes will be recovered out of their present hiding-place and brought back to Canaan to be reunited with Judah. Christ will return in person to reign over the Hebrew monarchy and through it over all nations. The temple will be rebuilt, and all peoples of the earth will go up to it to worship.

Other theologians explain the unfulfilled predictions by the theory that prophecy is conditional. Jonah proclaimed, "Yet forty days and Ninevah shall be destroyed." Yet this was not an absolute prediction, for when Ninevah repented, it was spared. On this principle it is maintained that the prophecies are merely declarations of what will happen if Israel repents or does not repent.⁷⁵

Still another explanation of the unfulfilled predictions is sought in an allegorical interpretation of their contents.⁷⁶ The predictions concerning Israel are supposed to refer to the church of Christ. The earthly kingdom is interpreted as meaning a spiritual kingdom; the slaughter of the Gentiles, as meaning their peaceable conversion. The restoration of the ten tribes is referred to the ingathering of the heathen, the material blessings of the Messianic age, to graces of the Holy Spirit. Egypt and Assyria are said to denote foes of the church of Christ. Edom is the Roman empire. Babylon is the Roman Catholic church.

⁷⁴ Hengstenberg, *Christology of the Old Testament*, III, p. 423 sq.; Tholuck, *Die Propheten*, p. 61 sq.; König, *Offenbarungsbegriff* II, 389.

⁷⁵ Bertheau, *Jahrbücher für deutsche Theologie*, 1859, 1860.

⁷⁶ Fairbairn, *Prophecy*, 1866; Payne Smith, *Prophecy a Preparation for Christ*, vi-viii; Leathes, *Old Testament Prophecy*; Green, *Moses and the Prophets*, p. 240 sq. Hengstenberg, *Christology*, p. 427 sq.

Predictions of the return from captivity refer to the Protestant reformation.

Such in general is the method by which advocates of the supernaturalistic theory attempt to set aside the facts that point to a natural origin of the prophetic teaching. One cannot help feeling that this method is open to many serious objections.

The theory of accommodation implicitly charges God with deception. He himself is the author of the teaching, and yet he has made it appear that the prophet is the author. This, moreover, is a procedure for which no reason can be given. To disguise the divine in the mask of the human defeats the aim of revelation. Men are deceived as to the true character of the prophetic message; they suppose it to be only the word of man, whereas it is really the word of God.

The hypothesis of a revelation in the prophet parallel to the revelation in history, but independent of it, is open to all the objections that apply to the philosophic doctrine of occasionalism. Until we can prove that the facts of history are unable to account for the ideas of the prophet, there is no necessity of calling in a supernatural divine activity to explain these ideas.

The pictorial theory of prediction is open to the objection that it is no explanation of the phenomena, but only a restatement of them in a figurative form. If the prophet saw future events without time relations, the fact remains that he saw incorrectly. If he has given us a picture in which near and remote objects are jumbled together without perspective, he has not given us a correct picture. If God himself were the sole artist, the drawing would be accurate, even though it might be incomplete.

The difficulty with the hypothesis that prophecies now unfulfilled will ultimately be fulfilled is that there are too many predictions which are incapable of fulfilment. Such is the prophecy of the return of the ten tribes. These tribes were already half heathen when they were deported, and they were simply absorbed into the population of the regions into which they were carried by the Assyrians. That they still survive in the Irish, the American Indians, or any other race, or that they will ever return to their ancient home, no sane thinker can believe. Many of the predictions in regard to heathen nations are also incapable

of fulfilment, since these nations have long since perished. Are they to be raised again to life in order that the unfulfilled predictions may be accomplished upon them? The idea of an earthly Messianic kingdom Jesus distinctly repudiated as false. "My kingdom is not of this world," He said. "The kingdom of God is within you." If the prophets were correct in their predictions of a temporal Jewish monarchy, Jesus was wrong and the Jews who crucified Him were right.

The objection to the theory of conditional prediction is that the majority of the prophetic oracles are absolute, and consist frequently in the assertion that the moral character of the nation shall remain unchanged. Moreover, the oracles against the heathen were unknown to the peoples against which they were directed. The threats which they contain, accordingly, cannot be dependent upon the attitude of the heathen towards the prophetic teaching.

The objection to the allegorical method of explaining unfulfilled predictions is that no two commentators can agree as to the meaning of the allegories. For one, Assyria is a symbol of Persia; for another, of Macedon; for another, of Rome, and so on through the list of nations. Allegory has always been the counsel of despair, and the theological system that is compelled to resort to it is already beginning to totter.

The allegorical method breaks down completely when it attempts to deal with the divergent expectations of the prophets. Even if we grant that Philistia is a type, we cannot interpret it of one enemy of the church in the prediction that Philistia shall be destroyed, and of a different enemy, in the prediction that Philistia shall be incorporated into Judah. There must be law even in symbolism.

For all these reasons I conclude that the theory of a purely divine origin does not do justice to the facts that point to a human origin of the prophetic teaching.

IV. We turn now to the theory that the origin of the prophetic message is purely natural. This was the opinion of the old rationalism, and it is still the opinion of many modern critical writers. Its most distinguished modern exponent is the late Pro-

fessor Kuenen of Leiden in his book on the "Prophets and Prophecy in Israel." ⁷⁷

In outline this theory is as follows: The prophets inherited from their predecessors two main doctrines, that of the covenant relation between Yahweh and Israel, and that of the righteousness of Yahweh. In the early days of Israel's history, no conflict was felt between these doctrines, for the nation enjoyed a fair measure of prosperity and lived up to its standard of right. In the eighth century before Christ, however, difficulty began to be felt in reconciling these doctrines on account of the moral degeneracy of the nation. The prophets perceived that since Yahweh was a righteous God he must punish Israel. What, then, was to become of the covenant? The only solution of this problem was to hold that, through his judgments, Yahweh would reform the nation, so that it might be restored once more to the favor which it ought to enjoy in virtue of the covenant. This solution was accepted by all the prophets, and on its basis they worked out the following general program of the future: (1) There is to be a manifestation of Yahweh in judgment, the "Day of Yahweh." (2) This shall result in a purification of Israel. (3) It shall effect the release of Israel from its heathen oppressors. (4) The golden age shall then be inaugurated when the covenant relation with Yahweh shall at last be realized.

Having this general conception of the way in which the divine plan would unfold in the future, the prophets were on the lookout for signs of the fulfilment of their anticipations. Whenever a new danger threatened the state, they jumped to the conclusion that the "Day of Yahweh" was at hand, and came forward with their preaching of repentance. When the peril was past, they relapsed into silence until a new catastrophe was imminent.

That this theory contains much truth, and that it sheds light on the genesis of many of the prophets' convictions, cannot be denied. Nevertheless, it also is a one-sided hypothesis. The facts which point to a supernatural origin of the prophetic teaching, its advocates are compelled to explain away in a high-handed manner.

⁷⁷ Similarly, Cornill, *Prophets of Israel*, 1896; Köster, *Die Propheten des A. und N. T.*; Küper, *Prophetenthum des alten Bundes*, 1870; Schwartzkopff, *Die Prophetische Offenbarung*, 1896.

The religious insight of the prophets, they claim, is not unique. Confucius, Gautama, Zoroaster, Socrates, Luther, and scores of other teachers, have possessed an insight as great as that of the prophets and have exerted as great an influence as they upon the history of mankind.

The predictions of the prophets, they claim also, are not supernatural. The small residuum of genuine predictions that is left after a critical sifting is due, not to supernatural prevision, but to moral inference. Schwartzkopff, one of the recent writers on the inspiration of the prophets, attempts to show that every prediction can be reduced to an ethical judgment. When Amos foresees the conquest of Israel by Assyria, it is because he feels that Israel deserves this punishment. When Isaiah declares that Judah shall escape from the Syrians and Ephraimites, or from Sennacherib, it is because he thinks that Judah is not yet sinful enough to deserve destruction. When Jeremiah announces the return of the exiles from Babylon, it is because he believes that, although Judah deserves punishment, she does not deserve annihilation.⁷⁸

If, however, the predictions of the prophets are nothing more than ethical judgments, then, it is said, they are no more supernatural than are the predictions of other men of genius. Demetrius Phalerius predicted the downfall of the Macedonian empire when it was still at the height of its glory. Under similar conditions, Publius Scipio Emilianus predicted the fall of Rome. In 1703 Leibnitz announced the coming of a great revolution in Europe. In 1808, when Napoleon was still in full power, Queen Louise of Prussia wrote, "The times will certainly become better. . . . I do not believe that the Emperor Napoleon Bonaparte sits firmly upon his now splendid throne." Plato's famous utterance in regard to the righteous man whom some god must send to teach the right way, and whom men would crucify, is worthy, it is said, to be placed alongside of the Messianic predictions of the prophets.⁷⁹

Finally, it is claimed that the prophets' conviction of super-

⁷⁸ Schwartzkopff, *Die Prophetische Inspiration*, p. 79 sq.

⁷⁹ Lassaulx, *Die prophetische Kraft der menschlichen Seele in Dichtern und Denkern*, 1858; Schwartzkopff, p. 86 sq.; Giesebrecht, p. 74 sq.; Steinbeck, *Der Dichter ein Seher*.

natural inspiration is untrustworthy and must be left out of account in forming an estimate of their teaching.

The inaugural visions of the prophets are, it is said, purely inward experiences. The prophets see God, but God is a spirit "whom no man hath seen, neither can see." Isaiah beholds him seated on a throne, like an earthly monarch, in a palace which is the counterpart of the temple in Jerusalem.⁸⁰ But can one suppose that the Almighty actually sits upon a throne, or that heaven is the analogue of Solomon's temple? The Lord is surrounded with seraphim, or burning fiery serpents, having six wings.⁸¹ These creatures cannot be regarded as an actual order of angels; they are nothing more than mythological personifications of the lightning. Ezekiel sees God as a fiery body of the color of amber, borne through the sky in a cherubic chariot.⁸² This chariot is nothing more than a mythological description of the thunder cloud.

The post-exilic prophets in their inaugural visions no longer see Yahweh himself, but see instead angels who bring the word of Yahweh. This change is manifestly connected with their clearer conception of the transcendence of God and also with the development of the doctrine of angels.

In connection with his inaugural vision, Amos sees locusts, fire, a wall built with a plumbline, a basket of summer fruit, and an altar.⁸³ Jeremiah sees a steaming pot and an almond tree.⁸⁴ These are all familiar objects. It may be said in general that in their visions the prophets see nothing that they do not know already. In this respect their visions are analogous to dreams.

The sensations of hearing which the prophet receives are no more real than are the visions. God has no vocal organs to use in speaking to men. What the prophet hears, moreover, bears the marks of his own mental activity. The Lord says to him, "What seest thou?" and he answers *יָרֵךְ* that is, "summer fruit." Then the Lord replies *יָרֵךְ* that is, "an end" is come upon my people Israel.⁸⁵ Or the prophet sees *עֵץ שֶׁקֶד* "an almond tree," and the Lord says, I am a *שֹׁמֵר* "a watcher" over my word to per-

⁸⁰ Is. 61, 6.

⁸¹ Is. 62, 6.

⁸² Ezek. 1.

⁸³ Am. 7-8.

⁸⁴ Jer. 1.

⁸⁵ Am. 82.

form it.⁸⁶ In such cases it is impossible not to recognize the operation of the prophet's own excited fancy.

Even the message which the prophet receives in his inaugural vision is one which he has already obtained by logical inference. Long before he hears the voice of the Lord, Isaiah is aware that in consequence of the Assyrian advance, "cities will be waste without inhabitant, and houses without man."⁸⁷

The purely spiritual character of the prophetic initiation is shown also by the fact that different sensations are used to describe the same inward state. The prophets speak repeatedly of seeing the word of Yahweh, also of hearing the vision, and even of feeling or of tasting the word.⁸⁸

For these reasons it is claimed that we must regard the visions of the prophets as effects rather than causes of their convictions. Sensations do not necessarily precede thought. So intimately related are body and soul that neither can vibrate without the other vibrating sympathetically. A stimulus to the physical organism will produce a mental state, and, on the other hand, a stimulus to the mental processes will produce a physical state. In dreams, acute physical sensations are experienced which have their origin wholly in imagination. Strong mental excitement is always accompanied with reflex bodily symptoms. Religious enthusiasm in all ages has produced abnormal physical manifestations. Mohammed was subject to visions, and Joan of Arc began her career with hearing heavenly voices. To this class of phenomena, according to the naturalistic school, belong the visions of the prophets. They are nothing more than the physical reflex of an excited mind.⁸⁹

If this be true, then, it is said, the prophetic consciousness rests upon nothing objective, but reduces itself to what the prophets call being "filled with the spirit of Yahweh." The meaning of this term must be determined from general Old Testament usage. Bezaleel, the skillful artist who works on the tabernacle, is said to be filled with the spirit. The wise men speak wisdom in consequence of the spirit. The judges and the mighty

⁸⁶ Jer. 1¹¹f. ⁸⁷ Is. 6¹¹.

⁸⁸ Am. 1¹, Is. 2¹, 13¹, Mic. 1¹, Hab. 1¹, Is. 5⁹, 21¹, 22¹⁴, Jer. 23¹.

⁸⁹ Köhler, *Der Prophetismus der Hebräer und die Mantik der Griechen*, 1861; Hase, *Neue Propheten*; Haupt, in *Beweis des Glaubens*, 1874.

men are equipped for their work by the spirit falling upon them. Any talent out of the ordinary is construed as a possession of the spirit of God. Accordingly, when the prophets say that they are filled with the spirit of Yahweh, this means nothing more than that they are conscious of their own genius.⁹⁰

Now it is a familiar historical phenomenon that men of genius believe themselves to be inspired. Knowing themselves superior to the mass of mankind, they can find no other origin for their talent than a divine endowment. Socrates thought that he was instructed by his *daimonion*. Napoleon believed that he was commissioned by God. Poets in all ages have spoken of themselves as seers and as prophets. Schiller declared, "There are moments in the life of man when he is nearer to the World-Spirit than at other times." In this hallucination of genius the prophets, it is said, shared. The natural superiority of their own intellects they regarded as supernatural inspiration. "In their most creative activity," says Wellhausen, "the prophets have the feeling of complete passivity."

What shall we say now in criticism of this minimizing of the facts that speak for a supernatural origin of the prophetic teaching?

The claim that God has granted a vision of truth to other thinkers besides the prophets of Israel we must admit. The Old Testament itself recognizes the inspiration of such men as Pharaoh, Abimelech, Balaam, and Job. The New Testament also teaches that God has not left himself without witness in any nation. Nevertheless, we cannot admit that anything equal to the insight of the prophets has been attained by the thinkers of other nations. Under identical historical conditions none of Israel's neighbors produced prophets such as those of Israel. The greatest religious discoveries of China, India, and Greece are poor in comparison with the achievements of Hebrew prophecy. No other religion of antiquity stands in such a preparatory relation to the Gospel as does the religion of the prophets. Hebrew prophecy cannot be brought down to the dead level of universal religion without ignoring its most striking peculiarities. When we have shown that elements of the teaching of the prophets may

⁹⁰ Redslob, *Begriff des Nabi*, 1839, p. 29; Knobel, *Prophetismus*, 1837, pp. 14, 40.

be paralleled in the teaching of other sages, we have not explained the prophets. The superiority of their message is still a fact that demands explanation, and for this fact no better explanation can be given than that of an exceptional divine revelation.⁹²

The further claim that the predictions of the prophets rest wholly upon moral inference we must deny. Under precisely similar ethical conditions the prophets announced at one time the escape of Judah, and at another time her defeat. How could Isaiah determine by inference that Judah deserved to be punished up to the point of the devastation of the land, but not up to the point of the capture of Jerusalem? How could Jeremiah know by inference that Jerusalem deserved to be destroyed, but that then the full measure of punishment would be reached and the exiles would return?

Among recent critics there are signs of a reaction against the idea that the predictions of the prophets rest solely upon moral inference. Smend, in his "Theology of the Old Testament," goes so far as to deny that they reached any of their previsions by logical processes. On the contrary, he maintains that they had an immediate intuition of future events, whose origin he characterizes as a "divine mystery." Giesebrecht, in his "Qualifications of the Old Testament Prophets," asserts in opposition to Schwartzkopff that they had a faculty which enabled them to behold the future immediately. Wellhausen also remarks, "The men of the spirit saw through second sight what Yahweh was about to do." In this opinion, it seems to me, these critics are undoubtedly correct.

If, now, it be true that the prophets were seers, there was something supernatural about their predictions. The ability to see inwardly what is taking place at a distance, or to discern the future, whether found in the prophets or in other men, is essentially transcendental.

The claim of the naturalistic school that the experience of the prophets in their visions was inward rather than outward, we must, I think, admit. This, however, is not an admission that the prophetic experience was unreal. It is a very crude philoso-

⁹² Sanday, *Inspiration*, 1894, p. 152. Michelet, *Israels Propheten als Träger der Offenbarung*, p. 28 sq.; Meinhold, *Prophetie und Schwärmerei*, 1892.

phy that maintains that sense-perception is the only source of knowledge. On the contrary, our sensations frequently deceive us, while those things which we recognize as most real have no connection with the external world. Our knowledge of ourselves as conscious beings, our ideas of time, of space, of causality, of obligation, the emotions of love, of hate, of joy, and of fear that surge through our souls — these are not gained through sense-perception, yet they are the realest things in life. Accordingly, when we have shown that the prophet's experience was inward, we have merely determined the form of his consciousness, but have not determined its intrinsic character.

The claim that the prophet was a man of genius we must admit, also. I, for one, have no desire to defend the uniqueness of his vocation by impugning his intellectual endowments. When his inspiration is described in the Old Testament by the same term that is applied to the inspiration of the artist, the poet, and the statesman, it is clear that the one must have points of similarity with the other. We must deny, however, that the prophet is identical with the man of genius. To argue from the fact that his inspiration and theirs are both said to be caused by the spirit, that there is no distinction between them, is very bad logic.

Although the Old Testament recognizes a kinship between the prophet and other men of genius, it nevertheless distinguishes sharply between them. The prophets form an order that is never confused with other classes in the community. The names "man of God," "seer," and "prophet" are never applied to persons outside of this order. The distinction between the prophetic inspiration and the inspiration of other men of genius is well illustrated in the reply of the people to Jeremiah, "Instruction shall not perish from the priest, nor counsel from the wise, nor the word (of Yahweh) from the prophet."⁹³

Moreover, the consciousness of the prophet is distinct from that of other men of genius. As the representative of Yahweh he knows himself to be superior to the entire nation of Israel. To the kings and princes he speaks as one having authority. The word of the priests he does not hesitate to set aside with the word of Yahweh which he himself brings. No other man of genius in

⁹³ Jer. 18¹⁸.

the Old Testament possesses this confidence in his own inspiration. The wise, the judges, and the poet believe that their talents are bestowed by God, but they never come forward with the message, "Thus saith Yahweh." If their genius is the same as that of the prophet, why do they not feel competent to speak with the same authority?

The prophet differs also from the man of genius in the clearness of his insight. As a predictor he excels all others in the directness of his intuition and in the definiteness of his prevision. His religious insight is immeasurably superior to that of other religious teachers of antiquity. The same is true of the other elements of his genius. In their intensity they transcend the talents of other men of genius.

There is, besides, in the prophet a unique combination of endowments. Most men of genius have but a single gift, the prophet has many. Where shall we find similar men in profane history who have been at once poets, orators, statesmen, seers, reformers, and inaugurators of new eras of religion? Other men have had to content themselves with the vision of one side of the truth; the prophet has a vision of many sides.

For these reasons we must recognize that while the prophet is indeed a genius, he is also more than a genius. In the intensity and in the variety of his endowments he is a unique man. He is a genius among geniuses.

The claim that men of genius are self-deceived when they believe themselves to be inspired we must meet with an unqualified denial. Genius is incapable of a natural explanation. It is not the product of thought. The unanimous testimony of men of genius has been that their great ideas have come by intuition rather than by reflection. Of one of his paintings Raphael said, "It was completed as in a pleasant dream." Mozart also declared, "In my case all inventing and composing resemble a very vivid dream." Genius is not created by environment. Galileo, Copernicus, and Newton lived apart from the thought of their age. Hegel completed his phenomenology of the spirit while the battle of Jena was raging, and Humboldt prosecuted his researches at the Paris observatory in the midst of the stirring

events of 1792. Genius is not the product of heredity.⁹⁴ It is not an advantageous variation, such as may appear in the process of organic evolution.⁹⁵ It is not the product of an abnormally constituted brain.⁹⁶ The large number of mutually destructive theories that have been formed in recent times to account for genius prove only what an inexplicable phenomenon it is from a purely naturalistic standpoint. Why, then, should we hesitate to accept the interpretation given by the consciousness of the man of genius himself?

If, however, the man of genius is not self-deceived in believing himself to be inspired, much less can the prophet be self-deceived. That clearness of insight and that marvelous conjunction of talents which distinguish him from all other men of genius compel us to assume a special activity of God in his endowment.

I conclude, accordingly, that the naturalistic theory is unable to explain away the facts that point to a divine origin of the prophetic teaching.

V. It appears, therefore, that neither the natural nor the supernatural can be left out of account in forming a conception of the origin of the prophetic thought. A true theory must recognize a union of both elements.⁹⁷ How, then, shall we explain the co-operation of these two factors in the production of the prophet's message? This question is easier to ask than to answer. We may see clearly that the divine and the human meet in the consciousness of the prophet, and yet, when we attempt to define the relation, we find ourselves in the presence of an inscrutable mystery. We cannot explain the synthesis of divine causality with human activity in the inspiration of the prophet any more than we can explain the union of the divine and the human in the person of Christ, or the relation of the Holy Spirit to free agency in conversion. All that we can do is to describe the historical stages through which the divine-human consciousness of the prophet passed until it attained its full development.

⁹⁴ Galton, *Hereditary Genius*, 1892.

⁹⁵ Nordau, *Degeneration*.

⁹⁶ Lombroso, *L'Uomo di Genio*.

⁹⁷ So Dillmann, *Propheten*, in *Schenkel's Lexicon*. Geisebrecht *Berufsbegabung der Propheten*, 1897; Orelli, *Old Testament Prophecy*, 1892; Ladd, *Doctrine of Sacred Scripture*, 1883; Mead, *Supernatural Revelation*, 1891; Kleinert, *Art. Prophet in Riehm's Handwörterbuch*; Riehm, *Messianische Weissagung*, 1885.

The prophet was born with exceptional natural endowments. He lived in stirring times and passed through personal experiences that were fitted to bring out all his latent powers of thought and of feeling.

He had a religious experience analogous to conversion, but more intense, in which he realized God's sovereignty, God's holiness, human sin, and the divine forgiveness of sin. Through this experience there was awakened in him a deep sense of responsibility to his fellow-men and an unquenchable desire to bring them to the knowledge of the truth.

Through these impulses he was led to concentrate all the powers of his gifted and sanctified intellect upon the solution of the religious problem of his age. His mind was intensely active in observing the facts of history, in studying the teaching of his predecessors, in scanning the signs of the times, and in gathering all knowledge that might contribute in any way to the determination of God's will and God's purposes for Israel. Out of this mass of facts his genius enabled him to discern those that were most important, and thus to determine the probable course of events in the proximate future.

With probability, however, he was not satisfied. He needed certainty in order to come forward as a prophet. This he obtained through an immediate intuition of the future. The earlier seers induced the ecstatic state by physical means, but their successors seem to have depended solely upon auto-suggestion. Through intense contemplation of a single set of ideas a hypnotic trance, or "dream," as the Old Testament calls it, was induced in which the prophet saw visions and heard voices. In this state his powers of reasoning and of prevision were supernaturally heightened so that he was able to discover things that he could not have learned through the normal exercise of his faculties.

Even in trance the mind of the prophet was still intensely active, endeavoring to penetrate the mystery of the future. In the twenty-first chapter of Isaiah we have a remarkable description of the seer's struggle to recognize objects that loom up as in a mist before him. He beholds Elam and Media on the march, but cannot discern their destination. "A hard vision," he says, "is declared unto me; therefore are my loins filled with anguish.

I writhe so that I cannot hear; I am troubled so that I cannot see. My mind is bewildered; a horrible dread hath dismayed me. Eventide that I long for is turned for me into trembling." Then in the effort to comprehend the vision the seer's consciousness is divided. His other-self he sets as a watchman to tell him what he recognizes. This watchman sees a troop of riders, a train of asses, a train of camels, but he still cannot determine what is going to happen. Therefore he cries out, "Upon the watch-tower, O Lord, do I stand continually by day, and I remain at my post all the nights." Just then he sees a troop of horsemen in double file drawing near to a city, and shouts, "Fallen, fallen is Babylon! All the images of her gods have come shattered to the ground!"⁹⁸

A similar struggle to comprehend the future is shown in the visions of Amos.⁹⁹ A presentiment of coming disaster weighs heavily upon him, but he does not know what the disaster is to be. This mystery he seeks with all the energy of his soul to penetrate. At first he sees a plague of locusts, but the Lord says to him, "This shall not be." Again he tries, and this time sees a great drought; but the Lord says, "This also shall not be." Then he sees Yahweh himself standing by a wall with a plumbline in his hand, and realizes that the coming catastrophe concerns the moral rectitude of Israel. This is followed by the vision of a basket of over-ripe fruit; and thereupon Amos perceives with terror that the coming judgment is nothing less than the end of Israel's national existence. Finally, he sees Yahweh standing beside the altar and hears him say, "Smite the chapiters, that the thresholds may shake: and break them in pieces on the head of them all; and I will slay the last of them with the sword: there shall not one of them flee away, and there shall not one of them escape." Thus at last he becomes aware of the full significance of his originally obscure presentiment.

Since the mental activity of the prophet did not cease even in the ecstatic condition, his intuitions as a seer were inseparable from his normal convictions. In trance he could see only that which out of trance he recognized as rationally possible. Logi-

⁹⁸ Duhm, *Das Buch Jesaja*, 1892, p. 126 sq. Cheyne, *Isaiah in the Polychrome Bible*, ad. loc.

⁹⁹ Am. 7¹⁻⁸, 8¹⁻⁹.

cal inference could not give him certitude, but it could furnish alternatives between which the intuition of the seer might decide. On the other hand, prevision could furnish no new data, but it could interpret correctly the data already given by observation and by experience.

This fact explains the limitations of predictive prophecy. It was confined to Israel and to its neighbors, because these alone were known to the prophets. It referred to the immediate future, or to the remoter future only as it was related to the present, because these alone existed in the normal consciousness of the prophet.

The correlation of normal with abnormal mental activity explains also the errors of predictive prophecy. Wonderful and supernatural as the prevision of the prophet was, it was not complete. There were gaps in his view of the future which, in spite of all efforts that he might make in his trances, he could not fill up. These deficiencies he was compelled to supply through reflection, and in so doing was not delivered from the mistakes that attend all logical inference.

With intellectual conviction and with ecstatic intuition the prophet was not yet satisfied. As a man of faith he desired also to understand the religious significance of that which as a genius and as a seer he apprehended. This revelation he sought through the medium of prayer. The discoveries of genius and the intuitions of the seer are possible for those who are imperfectly sanctified, but the higher ranges of spiritual insight can be attained only by those who are pure in heart. In prayer the prophets were sanctified and were brought into such communion with God that they became capable of receiving a distinctly religious revelation. Then the light of God broke in upon them and they perceived the meaning of all those events of the past, the present, and the future that were already known to them.

In prayer, Amos recognized that the downfall of Israel was not due to the fact that the gods of the heathen were stronger than Yahweh, or to the fact that he was fickle in maintaining his covenant, but solely to his immutable righteousness. In prayer, Hosea learned that the tragedy of his private life was not a meaningless accident, nor a punishment for sin, but that it was de-

signed to teach him the depth of the divine love and the power of that love to redeem to the uttermost. In prayer, Isaiah learned that the hardening of Judah's heart was not to be a finality, but only a step in the hastening of the judgment through which the remnant should be led to repentance. The prophets as a class were conspicuously men of prayer. From Moses to Malachi the narratives of their lives and the records of their teaching are full of supplications addressed to God in behalf of themselves and in behalf of their people. In prayer they all received that divine interpretation of history which has exalted them above other sages and seers, and has constituted them teachers of the people of God for all ages to come.¹⁰⁰

Even in the reception of this religious revelation the prophets were not passive. Their minds were still intensely active in laying questions before God and in searching for the answers. Habakkuk, perplexed at the prosperity of Judah's heathen oppressor, says, "I will stand upon my watch, and will set me upon the tower to see what he will speak with me, and what I shall answer concerning my complaint."¹⁰¹ Here the word of the Lord is the answer which the prophet's own enlightened conscience gives him. God solves his problem by enabling him to solve it himself. Accordingly, even in the highest ranges of inspiration, the prophet could not escape the limitations of finite reason. The imperfection of his genius and of his prevision inhered also in his deepest religious intuition.

In the manner of obtaining religious insight, the experience of the prophet is analogous to that of the true Christian.¹⁰² The Christian also is conscious of a communion with God through which he receives a solution of his perplexities. In times of distress, when he does not understand the meaning of God's dispensations, or does not know the way that God would have him take, he too has recourse to prayer as a means of obtaining light. In proportion as his conscience is clear, his petition earnest, and his desire sincere that God's will rather than his own may be done, he receives an answer even while he prays. The meaning of

¹⁰⁰ Schwartzkopff, *Die Prophetische Inspiration*, p. 39 sq.

¹⁰¹ Hab. 2¹.

¹⁰² Oehler, *O. T. Theology*, 1885, p. 478 sq.; Riehm, *A. T. Theologie*, 1889, p. 214. *Messianische Weissagung*, p. 126.

God's mysterious dispensations he now understands. The way that God would have him take he now discerns. His perplexity and distress vanish, and in their place he knows "the peace of God that passeth all understanding."

Such in kind was the spiritual experience through which the prophets received the religious insight that was their supreme endowment — the endowment through which alone all their other talents attained permanent value. This experience, however, although similar in kind to the Christian experience of answered prayer, differed greatly from it in degree. The prophets enjoyed a closeness of communion with God that since their time has been realized only by Christ and by his apostles. The answer to their prayers came with a clearness and a certainty not granted to ordinary believers. They also were privileged in explanation of their problems to receive truth never before revealed to man, while the modern believer must be content with a fresh personal realization of truths that have long been known. In his highest spiritual insight, accordingly, as in his genius and in his prevision, the prophet transcended ordinary human experience.

His training was now complete. Observation, experience, reflection, genius, prevision, were all synthesized in the unity of religious intuition. The prophet could now go to his fellow-men with a message which was not only the highest human wisdom and the deepest human insight, but which was also the word of God.

My conclusion from this entire investigation is that the origin of the prophetic teaching is to be sought neither in God alone nor in man alone. The supernaturalistic theory and the naturalistic theory are both true in what they affirm, and both false in what they deny. A true theory of prophetic inspiration must affirm a union of divine with human activity. This union must not be conceived as a mere juxtaposition of heterogeneous things, but rather as an interpenetration of one by the other. In prophetic inspiration the divine and the human are not tangential, but concentric circles. The divine shows itself not in displacing but in transfiguring the human.

LEWIS B. PATON.

CHRIST'S ESTIMATE OF HIS TIMES.

Much is being written in our day in an effort to elucidate and explain the emergence of Jesus of Nazareth out of such humble and unpromising surroundings into such unexampled radiance and influence and fame.

For this study our canonical Gospel records are found too fragmentary and brief. The successive stages of his unfolding in earthly life and service are not by any means all unveiled to our view. The period, for example, from the feeding of the 5,000 to the Mission of the Seventy is all too scantily described to fully explain the transitions, not to say revolution in his career which indubitably transpired within that time. Likewise the record of his early Judæan work hardly avails to furnish even hints of its nature, or the entire explanation of its abandonment. His relation to John the Baptist is left almost absolutely to our conjecture. Touching the motive that sent him from Nazareth to the Jordan for baptism not a word is breathed. Regarding his education we know not a single item, beyond the hint that he was not learned in letters, as the Scribes; and such light as may be gathered from a reflection backward of customs prevalent generations subsequent to his death. As to his life's experience through all the plastic time from middle youth to ripened manhood we have no ordered account whatever. And of the persons and influences resident within and around his childhood home we have but merest glimpses — glimpses that are precious, indeed, beyond all valuation — but still only swiftly passing glimpses — no full biography or account.

True we have the Hebrew Scriptures upon which we know full well that he continually fed, as shown by his use and interpretation of their messages from God to man. But we also know that between the close of the Hebrew Canon and the time of Christ several generations intervened. And we further know that within this same intervening period arose a voluminous literature from Jewish hands, not usually reckoned canonical. This discloses ideas of commanding prominence in Jewish

thought, quite divergent from those prevalent in classic Hebrew prophetic thought. We further know that at the time of our Saviour's public ministry, customs ethical, religious, political, and social were quite unlike the life habitual in the times of Amos and Hosea. The political fortunes of God's people had gone through mighty changes. Corresponding changes were visible in their religious sentiments and anticipations. And so, while Hebrew Prophecy and Psalmody and Law may be reckoned in and reckoned with quite confidently in our study of Christ's upbringing, there are also numerous other influences of notable momentum and potency, the sure measure and manner of whose play upon him in these pliant years one would gladly know.

Hence it has come about that earnest students of the Life of Christ have developed in the realm of religious study a new and special discipline, viz.: the study of the "Times of Christ." In this inquiry the investigation has been pushing farther and farther back in time until the Times of Christ are made to include all the period from the exile onward to the conclusion of his earthly career. The Captivity of Babylon forms a complete break. All anterior to that is old. All subsequent to that is new. On their return to Palestine, and under the regime of Nehemiah and Ezra there opened a new era of Jewish life. Socially, religiously, politically, customs were largely new — not necessarily better, but certainly other than under earlier times of Monarchy and Prophecy.

To trace out in this prolific time of the interim between the Testaments, the roots of the novel and manifold growths of the period made so fruitful by the earthly ministry of Christ is the strenuous endeavor of many men. The political complications, the international relations, the civil administrations, the partisan complexities, the Messianic anticipations, the religious observances, the ethical ideals, in a word, the "Times" of Christ are being investigated with immense zest. Christ lived in and for his Times. His addresses were to his contemporaries, enmeshed and environed as they were in the complex and powerful interplay of Herodian and Roman, Priestly and Pharisaic intrigue, and the inextricable interlacing of ancient law and Rabbinic tradition. To them he spoke. He looked into the face of their ideals and hopes.

He handled their problems. He mingled in their marketplaces. He shared their oppressions. He sat at their feasts. He worshiped in their synagogues. He knew perfectly their longings. He sat under their Rabbis. He ran against their tax-gatherers. He felt the shame of their political bondage. He honored their temple. He centered the sum of his message again and again in their most popular and widely-current phrase — the Kingdom of Heaven, and that without any pains to show that his view of the Kingdom was divergent from theirs.

In a deep substantial way, then, Christ was in and for and of his Times. The Times in which he lived, so it is said, go far to determine and to explain his life. His manner of life and his teachings, and this not merely as to terms and forms, but as to content and solid substance, were the embodiment and out-working of the spirit of his Times. In a true sense he may be spoken of as the child of his Times, the product of his age.

Something such is the point of view of much modern and current study of Jesus Christ. Its dominance in numerous scholars is so strong as to entail rules and principles of Gospel criticism. This goes to the extent not infrequently of emending the text of the manuscript account of Jesus' life. The norm of Christic teaching is found, not in the Christic records of that teaching, not in the mouth of Christ, but in his Times. The views prevalent in Jewish life during and closely anterior to Jesus' day afford the fixed standard whereby Jesus' work and word are judged.

This is a mighty study. It is as yet far from complete. It is fascinating in itself. In view of the interests involved, it is momentous. Its method accords closely with methods now holding dominion in all fields of historic research. It is a quest after the genetic unfolding, the historic origin of a historic earthly career. As a method it may claim to be thoroughly legitimate. It is of abounding advantage. This paper is designed in harmony with this effort. It aims to contribute one chapter to the inquiry — a chapter that is believed to be of undoubted and most weighty import. Its point of departure is this: In how far was Jesus a product of his times. Its material is drawn solely from Gospel accounts. Its precise theme is: The Antagonisms En-

countered by Christ. It is surely believed that a thorough study of this phase of our Lord's actual career will go far to illumine the larger theme: Was Jesus a Child of His Age?

In approaching this question some statements of a quite broad and general nature may be helpfully made.

Thus, touching the man who prepared his way. Of his two dominant tones, we find one to be a clear call to all to *repentance*. The implication of this is plain and sure. All are astray, all need to reform. Transformation, rather than unfolding, is the sum of this appeal. Pursuance of their present and prevalent course of life and thought entails destruction. Correction and reconstruction are in loud demand. We know how this word was received. Many complied. This compliance attests an honest and impressive confession of the need of a thorough-going moral revolution. But many resented the call to confession of sin. This resentment attests equally well the deep moral incongruity of all despisers of John. Not out of the bosom sentiments of such as scorned the herald of the Christ would the Christ well emerge. So far as these sentiments had standing and force, so widely and so urgently do they encumber the affirmation that Christ was the child of his Times. That they were of far-reaching scope and strength is certain. We are repeatedly informed that John's word found little favor with the men of highest influence and fame. They explicitly resented the avowal on his part, that they, on their part, stood in any need of moral change as preliminary to discipleship of Christ. And that out of this contention rose a stiff antagonism between John and the leaders among the Jews stands forth commanding and clear. They vigorously spurn his appeal; and he terms them a generation of vipers, certainly destined to heavenly wrath.

It is equally clear that Jesus succeeded to John's mission in entire agreement with his essential message in both substance and terms. His call to repentance was from the start equally commanding and clear. And whether hearers treated it with humble deference or with contempt, its witness as to his relation to his times is equally definite and sure.

The temptation scene, also, has weighty bearings here. Many problems cluster here not easy to solve. But this is be-

yond any doubt. Certain phases of that subtle appeal were nothing less than well-designed reflections of the current popular Messianic expectancy. Such and such are the popular hopes. Only let your appearance and behavior conform, and the world populace is at your beck. Such is the Satanic appeal. And it doubtless found in the religious and political anticipations of the times a powerful and significant backing and support. And it is to be kept in thought how general and inclusive were the elements of this solicitation. It looked abroad over a full survey of the Messianic task. It was a crafty adjustment of the entire Messianic aim to the entire situation of the time. And its craft lay largely in the accuracy of its estimate of the actual conditions of Jewish life and thought then rife. Christ's sharp and clear rejection of this appeal conforms but clumsily with the assertion that he was an outgrowth of his age.

The entire Gospel of John is vibrant with the shock of controversy between Jesus and the Jews. Its early chapters give us our only record of his early Judæan work. But they show that even then the germs of later bitter strife were fully formed. Chapter five, wherever it belongs in time, shows radical and even fatal divergence of view between him and the "Jews." They were seeking for ways to kill him. And he characterized their attitude towards him as an unscriptural, Godless, willful, faithless, and hopeless dissent.

The sixth chapter shows the Lord wielding a majestic sway over massive throngs of men. His life seems to be throbbing in plentiful sympathy with theirs. But this same chapter shows this same master administering to those same throngs rebukes more weighty than they were able to bear, because of their utter incapacity to correctly appraise his person and aim. They sought for a sign for his lofty claims. He proffered himself. They disdained and derided his words. And many even of his former disciples forsook him for good.

In chapters seven and eight the incongruity of Jesus and the Jews is most painfully well-defined. His avowals and disclosures could not be plainer; their deadly hatred and contempt could not be more distinct.

Likewise in chapters nine and ten and eleven. The dissension

could possibly be no more complete. Repeatedly the leaders essay to put him to speedy death with stones, and that in the face of deeds and words from Christ absolutely unambiguous and plain.

To all this the somber words of John in the twelfth chapter, near its close, form a conclusion as painful as it is well poised: "Lord, who hath believed our report? On this account they could not believe; because . . . he hath blinded their eyes, etc." And so potent and farspread was this spirit of illwill and unfaith that even believers dared not openly confess their faith. Thus mightily did hostility to Christ prevail.

The crucifixion is of course a consummating phase of this deep and deadly hate of the gentle and faithful Nazarene. And, according to the Gospel of John, this tragic issue was not at all the sudden upshot of a sudden outburst of impetuous rage. It was a consummation that for long had been devoutly desired. It was the studied outcome of a deep, mature, deliberate plot. Its agents and manner and time had been all selected and pre-arranged. It is true their schemes in all their details did not succeed. But this very miscarriage of their bloody designs only made way for even more convincing testimony to the awful sincerity of their hate. For, however many of their machinations might collapse, fresh schemes for his destruction always took their place. Their antipathy was too inherent to permit any defeat. No truce was possible. Their opposition was not merely a deadly and deliberate device; it was also invincibly resolute and fixed. At whatever hour, by whatever means, at whatever cost, he must be crushed. This deadly and deliberate decisiveness of their resistance to Christ is interlaced inextricably in the record of his times as traced by John.

The parties to this perpetual challenge and contention of the claims of Christ are notably worth attention. In every chapter of John where these conflicts come to view, the enemies of Christ are called "the Jews." In nearly every chapter the Pharisees, or the Chief Priests, or both are set at the head of the opposition. Both terms are significant. In either case it cannot well be said that the adverse element was of slight significance. The Lord's antagonists composed a mighty party. They formed

a towering aggregate to obstruct his way. And when once their opposition gained headway for a united onset upon his path, its momentum was immense. Christ's enemies held honorable seats. In all the places of power they had full dominion. This is clear. How widely this enmity was spread among the common people, or how deeply it found lodgment in their inmost heart, is not easy to say. In repeated cases it seems clear that this unfriendliness was widely spread among the common folk. In other cases it seems equally open that the humble classes were either swayed or cowed by the men prominent in influence and place. In any case, this judgment is sure. Whether the currents that moved about the presence of Christ were widely spread or much constrained, whether they were impetuously adverse, or merely inert, whether their onset was spontaneous or by some impulse from an outer source, their prevalent aspect and trend, as disclosed to our eye in the Gospel of John, are far from friendly to the purposes of Christ. Not by any manner of means can their prevailing drift and his prevailing desire be said to coincide.

There are further in the Gospel of John some features that are best characterized by general remarks. He is said to have come to his own, and his own received him not — a sweeping claim. He often speaks of "this world" as wholly inconsonant with him. He characterizes his chief adversary as "this world's" "prince." He denominates himself the "Light of the world"; but only to imply or avow that the world itself is enshrouded in night. These phrases do not readily accord with the claim that Jesus is the child of his age. He whom his own most favored ones deliberately repulse can hardly be said to be their gift to the race. Not out of darkness is born the light. And assuredly the Lord of grace and truth and life cannot in any sense be said to be at one with the prince of hate, deceit, and death whom he came to dethrone and destroy. In as far as Satan holds sway among the society of men, in so far is that society of men disqualified and disinclined to engender and embody the heavenly Son of Man.

Just this claim demands our closest heed. For just this thought, above almost every other, does the Gospel of John labor to make unerringly clear. At well nigh every turn the Saviour

declares that his message and commission were from heaven, and not from earth. "My words are from God. I did not receive them from men. I came forth from the Father. I am come in my Father's name, and ye do not receive me." This is the very kernel of the sixth chapter. He claimed his commission from God. The Jews demanded some attesting sign. He cited himself — his person, his deeds, his words. They all are declared to plainly betoken a heavenly birth. This was the sum of his appeal and of his proof. But they spurned it entire. Almost the entire substance of several chapters might be stated in just these terms. Any earthly origin or authorization of his distinctive message he repeatedly and resolutely disavowed. This, again, but poorly agrees with the assertion that he was the progeny of his day.

Other evidences of a general sort are his words in sending forth the Twelve and the Seventy. Nothing in these utterances is clearer than their careful preparation of these chosen ambassadors to bravely encounter and patiently endure certain illwill. They are told beforehand that they who faithfully proclaim his words will meet manifold persecutions and be repeatedly repulsed or bound and even put to death. He characterized the people to whom they thus were sent as "wolves." And this adverse lot which was surely to fall to them was, as he was careful to say, but a duplication of his own. He, the Master, had been called Beelzebub. They, whom he sent, could hope for nothing better.

Similarly broad is his reference to his generation on various occasions as "evil and faithless" and "foolish" and "unclean." Surely none of these are qualities very likely to produce the pure and humble, the wise and holy Christ. And these aspersions are too deliberate and carefully aimed and sweeping in range to be trifled with. They, all alone, do demonstrate that Jesus drew his nutriment from other soil than the society and generation to which these biting terms allude.

Then, how explain his cautious style, as well as his brave onslaught in the early synagogue address at Nazareth. How plainly he is seen to pick his steps and choose his words! He is adjusting himself to hostile hearts and evil eyes and heavy ears.

Though addressing the habitants of his childhood home, he is not accosting friends. They are predetermined foes. And but little provocation was required to stir them to seek upon the spot to encompass his violent death. And yet nothing he said, from first to final word, but purely echoed most reverend prophecy.

Co-ordinate with this, at heart, was his repeated restraint upon any who felt impelled to publish his Messianic achievement and aim. He was the Messiah. The Messiah was eagerly awaited by all the parties of his time. Why did he conceal his plans? Plainly his ideas and the ideas of his day concerning the Messianic person and task did not agree. His unfolding of the Messianic hope was not the efflorescence of surrounding life.

And then his final announcement of judicial doom upon the central city and the holy temple and the people at large, rooting as it does directly in their false estimate of him, is a most commanding fact. This infliction of a general woe upon the Jews, just as truly as their crucifixion of their Lord, was a veritable culmination. Indeed, these two outstanding events are inseparably conjoined. It was because of their judgment upon him that the verdict of awful vengeance fell upon themselves. Witness his commingling of judgment and lament in his soliloquy of tears over the sacred hill. "How often," mark the word, "how often would I have sheltered you in grace, and ye would not." And then again: "Upon this generation shall be visited all the blood of prophets shed from Abel's day till now." Surely here are words that betoken anything but friendly fostering of the plain-born Nazarene. Strange indeed that the times that some conceive to somehow nourish into form the Messiahship of Christ should be declared by Christ himself to mark the apex of all historic antagonism to his Messianic aim.

His relation to his Times may come to view by a study of his attitude toward numerous highly honored traditions.

One of the traditions, or rather cluster of traditions centered about the Temple at Jerusalem. Concerning this, two phases of his behavior must be kept distinct. He did magnify the House of God. He frequented its courts. In his boyhood it lay upon him a mighty charm. In his public ministry he was early at a Temple feast. He declared the Temple to be God's

House of Prayer. He repeatedly moved out and in among the throngs that peopled its gates. His very deeds of violence within its walls, when he drove out the traders or their merchandize and trade, once and again, was in deepest meaning, not a rebuke alone, but a heroic and jealous purgation. He thereby ejected incongruous employments and frequenters, and made the holy structure stand forth in the unhindered display of its own supernal charm. He highly honored the House of God.

But upon numerous honored customs that centered there he swiftly laid rude hands. Their estimate of the relative sanctity of the Temple and its gold; of the altar and its burning flesh; and of tithes of mint and works of godliness, rectitude, and love, he roundly rebuked. He did not hesitate to say that all worship on the holy hill would surely cease to be. All ritual would give place to worship from the heart. And in the face of those to whom the temple structure was a boast and pride, he stoutly averred that the day would dawn, when not one stone would remain within its walls.

The Sabbath too, that was guarded and loaded down with numberless traditional growths, he showed to be entirely lost to view by the austere accretions of their inhuman laws. And right and left he trampled upon their age-long rules. Few features show more plainly his contrast and unlikeness to his times. Their ways were set in rigid unrelenting grooves. His life and thought were essentially humane and free.

In customs of purifying, also, he ran straight athwart his Times. They were sticklers for sprinklings and ablutions and the cleanly outward guise. He wittingly and openly transgressed their rules, apparently almost seeking to stir up strife. That this was no slight trifle in the Master's thought will be deeply felt, when once a student of his ways comes to sense his abhorrence of hypocrisy. This throwing the thin disguise of religious baths about the slanderous tongue, the wily thought, the unclean wish, the murderous heart, the heaven-affronting pride, was to his pure soul insufferable. It is needless to say to any deeply careful student of the Times of Christ, or of any other times, that from no such soil puts forth the Lord of Truth.

Likewise, their customs of diverting patrimonies from all

the claims of filial love by a nominal devotement of such funds to sacred ends was handled without any admixture of pity or regard. For all such customs, however honorable or entrenched in common law, his indignation was hot. It is not strange that he should repeatedly warn the common people against the heartless and Godless and deceitful authors of such laws. And these blows were dealt at customs that were well entrenched — so well entrenched that his assault upon their right to be is one of the very clearest tokens that he stood in no fear of man. Witness the explicitness and amazing directness of his rebukes and woes, and their awful momentum — and that in the very teeth of the very leaders of his day. In very deed he was not the product of his Times.

This leads on to say that a dominant note in the Master's life was his new interpretation of the national religious Law. A prominent phase of this activity was his treatment of the Sabbath. He not merely disdained and set at nought their traditional Sabbath customs and views in many regards. He poured a flood of new light on the Sabbath law. He brought out into fullest sunshine the innermost outline of the divine idea in first ordaining the Sabbath rest. It was made for man. All inhumanity, all lack of brotherly sympathy, all encroachment upon truest human weal, all neglect of tenderest brotherly concern were on that day out of place. Whatever obstructed the fullest outgo of beneficence or left a brother man in any distress could, without any ceremony or delay, be set aside. The Sabbath was made for man. The swift and bold disclosure of this deep interior sentiment in the heart of God, the Sabbath's only Lord; and the correspondent disregard, not to say indignant contempt, of all that had overgrown this benignant aim — these bring forth to view, not the Master's resemblance to the sentiments and leadership prevalent in his time, but the bold and undisguised uniqueness of his style of thought, as well as the temper of his fearless and tender heart. He was not the mimic of his times. He was a bold and mighty remonstrant against some of their mightiest and most honorably entrenched customs and codes of life. And in their place he set the genial and luminous claims of gentleness, faithfulness, and the fear of God. He thus laid

bare to the searching light of God the inherent immorality that lurked and skulked within and underneath the thickly clustered religious scruples of his time. And he did it by bringing forth, as upon a candlestick, the pure interior light of the ancient law of God to illumine all that was in the house. He reverted to the primal principles of the heavenly regulations of human life and therein set himself at war with all the incongruous accretions that ages of selfish and ungodly instincts had set about that primal law to muffle its voice and eclipse its light. Herein the Lord confronted a gigantic task. He breasted and struggled against a current that embodied the most widely prevalent impulses of his time, as of every time. Witness his words about truthfulness in oaths, purity in wish, the murderousness of hate, sincerity of trust in benevolence and fasting and prayer, kind treatment of a neighbor though a foe. They all do perfectly uncover the veriest substance of the original law. But they also uncover the sad discrepancies of every human heart. No one can stand before their majestic claims upon the Master's lips and aver his life devoid of fault. They rebuke and condemn every man. Not one escapes.

Now this all-round and well-balanced unveiling and reassertion of the divine original claim upon the human life, in the very face and presence of universal and inveterate delinquency of man is for this study — the relation of Christ to his Times — of untold meaning. In the *first* place that unveiling was a true original. It was not an imitation. It is verily true, as the scholars of his time repeatedly declared, that the author of the Sermon on the Mount and the expounder of the Sabbath law did not derive his knowledge from then existing schools. In the *second* place his reënactment of this central claim upon human life was not an empty trumpet blare. He filled his every assertion with his very life. The law which he so fully proclaimed, that law he as perfectly fulfilled. This vital, mutual, perfect interplay of word and act in the realm of moral and religious life, as exemplified in Jesus of Nazareth and in him alone, whenever deeply studied, will go far to tell whether Jesus Christ was essentially dependent upon his Times. In the *third* place this new unfolding of the ancient law was not a concession to the prevalent clamor of the

times. It was, in some of its most significant respects, a stout-willed protest. And in the *fourth* place it was a chief ingredient in the complications that cost him his life. His reiterant and unflinching reassertion of the perfect law is in its very essence an unsparing onslaught against all sin. It is not this alone; but wherever sin exists, it is this. He who dared to barely utter, without any omission, all those behests and all those biting rebukes that fell from his imperial and well-ordered speech upon all the forms of hidden, uncovered, and high-handed sin that leavened the humanity and the heart of his time, was doomed to pay in cost the utter undoing of his own popularity and peace. Here is one of the explanations of his cross. And be it observed, it is an explanation that avows its present operation throughout his entire career. Wherever and in whatever measure he scored and scourged iniquity, and he did it fully and everywhere, there he wrought and struck against all the cherished and organized unrighteousness of his times. Herein he wrought to reverse, not to encourage; to rebuke, not to express the inner sentiment of his Times.

Closely kindred with this is his inculcation of humility. One of the many phases of this instruction is his rebuke of religious pride. Herein he echoes the indignant scorn of Isaiah upon such as stride about the temple courts in superficial religious display. This praying and fasting and paying tithes and disbursing alms and bedecking the form with insignia of religious zeal — all from the shallow wish to gain religious fame from shallow men, was to our Saviour's genuine soul an unseemly and abhorrent thing. Such men were posing hypocrites, void of all veracity or moral worth, satisfied with the lifeless husk of religious forms, the shallow sounds of shifting, hollow human praise. Such loftiness the Master never hesitated for a moment to lay low.

He also struck right in the face the pride of authority. Men who sat in lofty seats to rule and to teach, to levy homage and lay on tasks, forgetting to be brothers and helpers of their kind, were far from congenial to Christ. Mere lordship in any man he despised. He stood among his fellows to serve.

The scope and bearing of this truth will bear attention. It encounters a prevalent drift in human life. As the Saviour words

it: "the princes of the nations hold sway above them as lords. But among you it will not be so." Here again is a luminous word for any who study to know the relations of Christ to his Times. All pride of place and authority and power he brings low. One can readily say that in the light of the common subjugation of the massive hordes of serving men this is a superb appeal for a majority vote. But few prevail. The masses must submit. He who befriends the multitudes that lie beneath the ruler's rod is voicing a human impulse of titanic force. He is a healthy product of his time. But two remarks deserve some heed. The rulers do in fact prevail. The holders of the rod do rule. A sweeping challenge of their right and admonition to relinquish all their sway and assume the servant's garb is a superb appeal indeed; but it can hardly hope to find approval in the men that hold the throne. All the plenitude of their organized control of all affairs will form a sturdy combination to resist. And then, among the subservient throngs, this impulse to gain and hold dominion is a widespread, deep, inherent force. The Saviour found it repeatedly uprising among the twelve. The common human objection to pride of power, that has stiffened into so many insurrections in all the past, and that complains so strenuously against its exercise to-day, is not so much a protest against the thing itself, as against its lodgment in the *other* man. There is in human nature everywhere a mighty aspiration to know the glory of authority and control. There is a widespread inborn selfishness that would mass attention upon ourselves and summon many servants to our will. This undue exaltation and expansion of one's self the Saviour forever rebukes. And in that rebuke he encounters a mighty resisting current in every time.

Another phase of human pride, against which the Saviour set his face, was the many-visaged pride of worth. This was the special peril of the Jew. They were the seed of Abraham, the subjects of David, the recipient of lively heavenly oracles, the children of the covenant, a selected race. Upon the favor of the Most High their claim was first and sure beyond debate. For the Master's attitude toward this, let anyone study the eighth of John. Another semblance of the same conceit stands forth in all our assurance that the common benefits of life are our sole achievement, and

not wholly due to God. Another visage in which these features seem most unbecoming of all is that which, because of its awful prevalence in the time of Christ among the leading men of the day, has gained for all ensuing time the title of Pharisaism. Its classic exhibit is in our Saviour's master portrait of the Pharisee in the temple prayer, towering aloft in his self-esteem above the humble publican by his side. This type of pride is most insidious. And it is most ungainly. No other type seemed to stir the Saviour's scorn more mightily. He smote upon it without mercy. Its dislodgment came near to being his supreme endeavor, during his final progress from Galilee to the Cross. Its insistent presence obstructed his progress everywhere. He came to save from sin. But every Pharisaic heart denied the need of any such provision. Here is another characteristic of the Times of Christ that is a deep-lodged characteristic of the human heart. It is resident everywhere. No man who has indulged in sin is naturally predisposed to humbly acknowledge his wrong. From Cain till now his dominant impulse is to deny or condone his fault. All men resent the charge of sin and well-deserved doom, unless they are wrought upon, like Zaccheus, by a visit and a vision of the Lord. Now let any student measure the momentum of this drift towards self-approval in the average, nay the universal, human heart, and then let him estimate the urgency of the Saviour's longing to see all sinful pride and hardness relent, and say whether Jesus in his historic onslaught on Pharisaic pride was the embodiment of the inner sentiments of his Times. Nay, by virtue of all the eagerness and all the anguish of his redemptive life and work, he wrought against his Times like a giant from the skies.

With this conjoins most closely his habitude of consorting with people of a lowly heart. He mixed and mingled freely with the poor and sinful and diseased. When all the magnates were parading aloft in the stately temple courts upon a majestic feast, he wandered away to Bethesda, to the form of a cripple without a friend, and lavished there all the fullness of his heart. Sinners touched his heart, and if only their hearts would melt, he loved to linger in their company. This again made trouble. When John sent from Machaerus to learn if Jesus was the Christ, after citing

in reply his kindly deeds upon the blind and leprous and lame, the deaf and dead and poor, he said "blessed is he who shall not herein see occasion for offense." This consorting with the lowly, this kindly treatment of the friendless, this open fellowship with men and women of open sin was far from pleasing to the well-behaved, well-fed, and finely-clad magnates of his time.

But this was not all. He gave without exception these lowly people the first position in his realm. "The publicans and the harlots shall go into the Kingdom before you," he said to the souls surfeited with their own conceit. And then he said "except ye be born again, except your inmost spirit's deepest sentiments have close conformity with theirs, you may never share my kingdom's joys." Repeatedly he showed that all self-righteous and exclusive holders of the divine inheritance should be dislodged and their places held by people poor and halt and maimed. The deeply penitent, and they alone, the truly humble, and only they, should share in the ultimate marriage feast. Now let any student of the inner and stronger tides of the human heart of any time say whether in this respect again Jesus was floating upon the prevalent current of his day.

This leads to a statement of our Saviour's universality. Here is a noble theme. Its outline is a delineation of truest grandeur. His address was to all mankind. More than any other man he was a cosmopolite. When the Jews charged that he was a Samaritan and had a devil, he only denied the latter count. His fellowship with Samaritans he did not disclaim. When he would outline the very features of true neighborliness, he chose a Samaritan for his original. When Greeks visited him, the incident stirred him to some of the profoundest statements of all his published speech. He feasted with publicans like a brother. He was in closest touch with men who won their livelihood by manual toil. His companionship with women was in freedom and purity a pattern for all men of all time. He had an eye for the particular and exemplary charm of a little child. He saw the highest type of faith in a deputy from Rome. And then in his analysis of the human heart he brought to view the universal types. It was not the Samaritan nor the Jew, not the Galilean, not the Edomite, not the Roman, not the Greek, but his brotherman whom his eye

greeted and introduced to all. Similarly in his delineation of sin. The qualities he brought out are evident everywhere. He saw, beneath the transient form, the enduring type. And so, as well, in his call for followers. He demands conditions and proffers assistance adapted to men of every race. And all this he did quite consciously. He repeatedly told the Jews, the pure and natural progeny of Abraham, that they should see people of other race from every quarter of the earth assembling within the heavenly realm, and they themselves, with all their pride and confidence of birth, cast out.

And let it be borne in mind that all these things were fashioned forth and said in the ears of people who rated themselves above and apart from all other men in the regard of God. Evidences of this national exclusiveness abound. Its utterances are so distinct as to be offensive. They protruded the claim everywhere. They were the chosen nation. Their destiny was sole and separate kingliness, glory and joy. Other nations were by virtue of their alien birth to be forever their subalterns in every excellence and joy. Now let one explore this aspect of Jewish thought in the time of Christ, remembering how exclusive were other nations of the same age in their conception of alien stock, and then give careful answer to the query touching Jesus' coöperant affinity with current faith. Here, as in all these other types, Jesus stood everywhere, not merely aloof from and above his Times, but in distinct and direct resistance.

Such are the lines of antagonism encountered by Christ. It is an awful display. But it is all past all denial. He had mighty and hoary prejudices to overcome, deep-lodged errors to uncover and correct, regnant iniquities to rebuke, imperious self-assertions to confront and reduce, manifold enmities to face and defy, deadly plots to thread and defeat, awful anathemas to announce and enforce, and the very cross, that consummate embodiment of inveterate and high-wrought hate, to contemplate and endure.

And it was all far from being an intermittent and incidental phase of his lot. Its strain was intense and unrelieved. And, when once one gets a full outline of the character and endeavor and experience of the faithful and gentle Lord, it stands impressively plain that the features which must fully body forth his

transcendent value and strength are precisely those which contravene some of the most cherished impulses and ideals of his Time.

But this study should not close without distinctly saying that the line here pursued is not designed to completely portray Jesus' relation to his Times. It is consciously and confessedly incomplete. There is between our Saviour's enterprise and the flowings of many fountains of the human heart a deep and lasting fellowship. Likewise within the Jewish life of the age of Christ, in some of its most earnest exercise, there was a most earnest agreement with the Saviour's aim. Both these lines deserve special elaboration. But when both are once developed and coordinated with this study, all three will be found to attest with wonderful harmony that Jesus of Nazareth was of superhuman range, born of the virgin Mary, conceived and anointed with the Holy Ghost, the Holy and Eternal Son of God, commissioned by the Father to enter into perfect fellowship with us men as our universal Saviour and Judge.

CLARK S. BEARDSLEE.

Book Reviews.

GILBERT'S REVELATION OF JESUS.

Peculiar interest attaches just at the present time to this work by Professor Gilbert of Chicago. The impulse moving the author appears to be to produce upon American soil a scientific and historical investigation of the entire subject of the teaching of Jesus that shall parallel the noted work by Wendt. He avows supreme devotion to the historical method, entire disregard of its bearings upon theological consequences or upon his own former views, and forecasts his attitude toward anticipated criticism in the claim that "a theological test for a historical work is no test at all." The arrangement of the material is notably simple and clear. Chapter I presents Jesus' "New Revelation of God," treating the origin and nature of his view and its relation to Old Testament views; Chapter II presents the various phases of his idea of the kingdom of Heaven, as denoting the divine rule, a company of men, a sum of blessings and privileges, and a place of future abode; Chapter III outlines the Life of the Kingdom, as conditioned upon repentance and humble and supremely earnest reception of Christ's offers, in the Synoptics, and belief and knowledge, in John, as embodying a comprehensive and spiritual righteousness and truth; all displayed towards God in trust, love, humility, communion, and without dependence upon outer rites, and towards men in a God-inspired brotherhood involving love, service, tolerance, and forgiveness. Chapter IV treats the outward development of the Kingdom, without organization, through personal witnessing, and against constant opposition, unto a glorious but shadowed triumph. Chapter V handles the Person of the Messiah. Chapter VI discusses his earthly work of establishing the Kingdom by teaching and death. Chapter VII outlines the Kingdom's Consummation through Jesus' Resurrection; the Mission and Work of the Spirit; the Parousia in the triumph of the Gospel in the first generation and the symbolically expressed consummation of all things, without any personal appearing, at the end of the age; and the Judgment, only at the hour of death, unto endless awards of "separation" for the unrighteous and "fellowship" for the righteous, both upon the sole basis of their own behavior.

The Revelation of Jesus. By Professor George H. Gilbert, Ph.D., D.D. New York: The Macmillan Co., pp. viii, 375. \$1.25.

Numerous affirmations, scattered through the volume, will be often challenged. His description of the Old Testament view of God can never survive the testimony of the Psalms. One wonders if he entirely forgot that there was such a body of devotional literature, quite germane to the deepest and highest religious experience to-day, dating centuries anterior to Christ. Likewise his analysis of the inception and consummation of the disciples' Christian life will encounter in many a Christian's heart a sturdy rebuke. See the treatment of "repentance" and the Father's "drawing." And weigh his "conclusion" as to the "standard" of judgment; "the standard is *righteousness*, or, more specifically, it is *confessing Jesus*, or, most specifically, it is *living as Jesus lived*." And "the lowliest service which reveals the spirit of Jesus may be taken as the criterion in the final judgment for eternity." One marvels. Did the author never read that the "last" shall be first? Then his declaration that Jesus' prayers are in all respects like ours, as likewise was his sense of God's Fatherhood. And in his critical emendations of the Gospels, such as: ejecting "unto remission of sins," in Matt. 26: 28; emending Matt. 14: 33 to eliminate homage to Christ, on the basis of Mc. 6: 51-52; and Matt. 10: 38, to remove from the records an early reference to the cross; and Matt. 28: 19, to get away with the ordinance of baptism; and calling John 1: 29 the Evangelist's "idealizing" of the Baptist's words, and John 3: 35 the Evangelist's putting his own views into the Baptist's mouth.

But chief concern will be felt over the view of the Person and Work of Jesus. Touching the latter theme, he ranges the "earthly" work under two heads, his Teaching and his Death. Speaking of the latter, he says its "meaning" is rarely treated by Jesus. When treated, Jesus shows that his death has a double reference: to himself, to perfect his work and complete his revelation of himself; to others, for imitation, for winning disciples, just as by all the service of his life. There is no ransom, no substitution, no thought of necessary delivery from sin. The shedding of blood was simply for ratification of a relation already formed, not at all "for remission of sins." These words are "at any rate, not the words of Jesus." "Jesus regarded his death as a service of the same sort as the service of his life." "The meaning, though more intense, is not essentially different."

The Person of Jesus is treated under three heads: his perfect human consciousness, his perfect moral union with God, and his Messianic consciousness, the Synoptics and John being handled separately. Evidence of human consciousness is arranged under the temptation, the prayers, the illustrations of limited knowledge and limited power, and his "refusal to be called good," in the

Synoptics, and the strongly impressive affirmations of dependence, in John. As illustrating his limited knowledge are cited his inquiries as to the number of loaves, as to who touched him in the throng, of the blind man, whether he saw anything, and of the epileptic's father, as to the duration of his boy's trouble. "In all these . . . we must suppose Jesus was sincere in his questions, and asked for information." All cases of superhuman knowledge, as of superhuman power, are to be viewed as "not native or inherent," but official and "given."

The moral union with the Father is declared complete. He perfectly realized God's ideal, though it is in nothing above what is in the *ideal* union of the disciples with the Father. This perfect, representative, purely human moral union with God is said to be at the basis of many of Jesus' strongest avowals of close relation to the Father. For example, in the assertion "He that hath seen me hath seen the Father," "Jesus says in substance, 'He that hath seen my *character* hath seen the Father.' " Similarly, many passages.

Jesus' Messianic consciousness was not a growth. It originated and gained all its fullness in the hour of baptism. It expressed itself in the titles "Son of God," "Son of Man," in his call for faith, and in his claims of heavenly commission. Touching the first, there was in Jesus' sense of God's Fatherhood no essential not contained in God's Fatherhood of us. His appropriation of the title, however, is as a regular synonym for Christ. "The theological use of it, which refers it primarily to the *nature* of Jesus, has no basis in the Gospels." Apparent allusions to his "pre-existence" have only an "ideal" reference to his Messianic office as having an age-long significance. His being sent from the Father from heaven into the world and all such like terms merely betoken his spiritual mission or his going from Nazareth into public life. Thomas' use of the term "My God" must be interpreted in the light of the context to mean simply "the Christ."

Thus much in detailed mention of the particular tenets of the book. In general, one is impressed with various characteristics of the work. Separate sentences are always clear. But in several cases no synthesis is possible. The incongruity is too marked. Let anyone attempt to carry the body of affirmations about the Spirit's relation to Christ, or about the consummation of the Kingdom by Jesus, into the outline left in the chapter on his Person. It will be found an impossibility. The book refutes itself. Try the same thing with the different affirmations about the spread of the Kingdom, or the Parousia, or Satan. They cannot be made to coalesce. Then in repeated instances the ex-

egesis is baldly inadequate. Try his interpretation of the charge of "blasphemy" at the trial, or of Jesus' use of the word "Lord," or his call for faith in himself, or his coming down out of heaven, or his logic in the problem of Jesus' pre-existence in John 17, or his exposition of Christ's estimate of his own death. Another mark that the volume bears is a strange, an almost painful ambiguity. Finally it is void of power. The book is cold. It fails to show a living Christ. There is scarcely a single syllable that glows. It is a work that may gain its author note. But neither the author nor his book can have weight. And this, not because the study is unscholarly or the construction slack. Every page is marked in its whole length by extreme patience and studiousness and care to be exact. It is a most strenuous and scholarly work. Its one fatal fault is its meagerness, its inadequacy, its poverty. It is a studious depletion, not a "revelation" of Jesus. And this along the two most essential lines of Gospel affirmation, the Messiah's Person and Work. Here, where the evangelists are most exuberant, this volume shows a void. Its Gospel exhibits a Saviour with no wisdom, authority, or strength "native" to himself, and a sacrifice upon the cross that has no validity to redeem. Such a work may, and doubtless will, command wide remark, but it shows an author and an output, we sadly repeat, that are shorn of strength.

CLARK S. BEARDSLEE.

BUDDE'S RELIGION OF ISRAEL.

Professor Karl Budde of Strassburg was selected to give the fourth series (1898-1899) of the American lectures on the History of Religions. Canon Cheyne, who delivered the third series, having treated of the Jewish religion after the exile, Professor Budde chose as his subject the Religion of Israel to the Exile. As these lectures now appear in book form they make interesting reading. Professor Budde is no blind follower of traditional views and is very frank in regard to his independent position. In some respects he is in advance of nearly all his co-laborers in the field of Old Testament criticism. The very radical nature of the general theory advocated in this book, together with the recognized high standing of its author, necessitates some criticism, at least of its main feature.

The theory of the religious history of Israel advanced by Pro-

The Religion of Israel to the Exile. By Professor Carl F. R. Budde. New York : G. P. Putnam's Sons, pp. xix, 228. \$1.50.

fessor Budde is, in brief, as follows: Starting with the sojourn of Israel in Egypt, for our author takes no notice of anything preceding this which is admitted to have historical reality, the question arises, How did Israel come to make a choice of Yahweh as its God? The answer given is: Moses, during his forced absence from Egypt, became acquainted with Yahweh, a warrior god, who revealed himself in storm and who was worshiped by the Kenites, who lived in tents at Sinai. Returning to Egypt, Moses aroused the Israelites in the name of this Yahweh, of whom they had never heard before, and, having overcome the Egyptians, finally brought the people to the pasturages in the neighborhood of Sinai. The Israelites, now realizing that it was Yahweh who had done all this for them, then made choice of him as their tribal or national God. But just here a problem confronts us. How did this Kenite nature-religion become an ethical religion? Professor Budde admits, the ethical character of the religion of Israel, and his solution of this problem is remarkable. Israel's religion became ethical, not because ethical attributes were characteristic of Yahweh, but because "it was a religion of choice and not of nature, because it rested on a voluntary decision which established an ethical relation between the people and its God for all time." Discarding all the testimony to the essentially ethical character of the Yahweh religion and pronouncing unhistorical the whole matter of the Sinaitic legislation, on such a narrow and untrustworthy basis Professor Budde attempts to construct a theory of the religious history of Israel. His representation of all that followed after Moses is consistent enough with his fundamental position. The victories over the inhabitants and Baals of Canaan deepened the consciousness that Yahweh was the one God Israel should worship. Yet during these centuries of struggle Yahweh-worship had become enriched by incorporating into itself many of the elements of the Canaanitish worship. Finally, in the stirring times of the Assyrian and Babylonian periods, the religion of Yahweh was purified from its grosser elements and made monotheistic and essentially ethical through the efforts of the great prophetic leaders.

In tracing the course of this development, Professor Budde says a great many very true things which are often overlooked or underestimated, especially by the more conservative scholars. Of these and of the evident sincerity and reverent spirit manifest in the book we trust we are truly appreciative.

But the theory of the book stands or falls with its fundamental position concerning Israel's choice of Yahweh. If this be false, much that Professor Budde has said is of no value and his theory, as a whole, is worthless. We do not hesitate to condemn his main

position as false. There is no proof that Yahweh was the war god of the Kenites and adopted by Israel at Moses' bidding. Professor Budde draws his inferences from a few obscure hints in the so-called "J" and "E" documents. But these same documents say that Moses received his knowledge of Yahweh by revelation, and that his appeal to Israel in Egypt was to a consciousness on the part of the people of a past in which God had made himself known to their fathers, and that he summoned them to leave Egypt not in the name of an unknown god, but in the name of Yahweh, who was not the god of the Kenites, but the same god whom their fathers knew as El-Shaddai. What right has Professor Budde to reject one portion of this ancient evidence and make use of only a few fragments of it which appear to fit in with his theory? If the great features of Israelitic tradition are to be accounted untrustworthy, surely no dependence should be placed on its obscurer portions, which are nearly always capable of more than one interpretation. The scattered references to the Kenites and the later Rechabites, on which Professor Budde leans so heavily, fit the ordinary view of Israel's history just as well as they do his, and are mere foundations of sand.

Furthermore, how the choice of a war and storm god by a people, simply because it was a choice, gave their religion that ethical bent which is so apparent all through the Old Testament is not so evident. It may seem a logical sequence to Professor Budde, but to us his reasoning seems vitiated by a non-sequitur. No, Professor Budde has not explained Israel's religious history. It cannot be explained without taking revelation into account, and that is something he passes by as of no importance.

EDWARD E. NOURSE.

Professor Richard G. Moulton's *Literary Study of the Bible*, during the four years since its first issue, has acquired a place of high regard among many who had not realized the artistic structure of the Biblical books. It now appears in a second edition, revised throughout, though without essential change of plan, and increased in size by almost one hundred pages. What has been said of it remains true. It is a study by an unusually cultivated and broad-minded scholar of certain external and formal features of Biblical literature which, as he urges with much cogency, must be appreciated in some way and to some adequate degree by every one who would penetrate into the interior meaning of Scripture. With Professor Moulton's main contention about the organic union of form and contents in literature we have hearty sympathy. Furthermore, every one must admire the ingenuity and delicacy with which he classifies,

and describes the forms which he believes to be those exemplified in the Bible, and which, therefore, demand special study. Beyond a doubt, in most cases, he has come close to the truth, and his work as a whole is stimulating and illuminating. This is the more striking because of the reverent and spiritual tone that characterizes his every utterance.

The one query that must arise is whether his study has gone deep enough to uncover the whole truth. We confess that in details we find him difficult to follow. In the analysis of the Psalms, for instance, he seems to be wholly oblivious of the possibility of great compositeness of structure and much confusion of text, apparently due to the peculiar history of the book. He assumes the validity of the Revised Version at every point. He then proceeds to assort the verses and lines upon principles of analysis that often seem wholly subjective and imaginary. He guards himself somewhat by saying that even if his particular illustrations are not accepted, his main principles of work hold good. The difficulty lies in the certainty that his illustrations, presented as they are, will be accepted by the unwary reader as unquestionable. This is noticeably true of his dramatic apportionment of such a Psalm as the 118th to various speakers. Numerous instances of apparent dogmatism from insufficient or erroneous presuppositions might be given. These would not be so objectionable if one could be sure that every reader would be on his guard about them, and not take them for more than they are worth, and more, we suspect, than the author himself would claim them to be. (Heath, pp. 569. \$2.)

Dr. Green of the Princeton Theological Seminary is admitted to be one of the best Hebraists in the country. That he is also a man of great ability has become plain through his skillful defense of an untenable position. But the *Introduction to the Old Testament*, of which the second volume on the text has just appeared, will not add to his reputation. It appears to consist of lectures compiled some time ago and very inadequately brought up to date. We have not noticed in it a single reference to Driver's "Introduction," though Driver's earlier views on some points, which were afterwards modified in the "Introduction," are given at great length on pp. 47-54. Only two volumes of Swete's "Septuagint" are mentioned, and the great plan of the Cambridge "Septuagint" is ignored. Gesenius is a man to be held in all honor, yet he is emphatically antiquated; and a great deal has happened since the elder Hoffman wrote on the Hebrew characters in 1828. Twelve lines are given to the Coptic versions which have sprung into such importance of late, and, except a reference to Cornill, Tattam is the last Coptic scholar who is mentioned. It may be said in general that while much space is given to the history of practically dead and gone issues, such as the controversy of the Buxtorfs and Cappellus, and that over the Sixtine and Clementine editions of the Vulgate, the living questions and results, right or wrong, of present-day criticism are passed over in silence. It is not in this way that theologians can be trained to meet error. The student will do well to take in place of this book Buhl's "Canon and Text of the Old Testament," and Weir's "Short History of the Hebrew Text of the Old

Testament." It is with deep regret that we write in these terms. Dr. Green has been a tower of strength to sane criticism, but the publication of this book is a grievous mistake. (Scribners, pp. xv, 190. \$1.50.)

There has long been great need in English of a sound and detailed *Commentary on Proverbs*. Even in German, until the last few years, there has been a similar lack. Apparently, professional students of the Old Testament were not much drawn to the book; it stood in a back-water and seemed to have little connection with the main current of Jewish religious thought; with that, too, went its grave difficulties, both textual and literary. But Proverbs is coming again to its rights, for, in the reconstruction of the history of the Hebrew literature which has been attempted, its place must be assigned. So we have had recently commentaries in German by Wildeboer and Frankenberg, and now an excellent one by Professor C. H. Toy of Harvard, in "The International Critical Commentary." The commentary proper can hardly be too highly praised for its fullness, scholarship, and care. We may differ from Professor Toy — and do differ — on many points, but we must recognize that he has worked patiently through the mass of material from the early versions and the Jewish commentaries down to the last German thesis, and has put it before us in a judicious sifting.

But, unfortunately, the same cannot by any means be said of the introduction. It is painfully inadequate on almost every point. Professor Toy could certainly have done much better by this part of his work, and it may be that it was the length of the commentary which compelled brevity here. Whatever may have been the cause, the treatment of such questions as text, versions, thought, literary form, comparisons, and contrasts with other gnostic literatures, is bald in the extreme. Professor Toy has some knowledge of Arabic, and he could surely have illuminated the literary forms and ideals of the book by references to that literature. Such, however, to be parallel and illuminative, should certainly not be to the Proverbs of al-Maydānī, as on p. xxxvi; those are utterly different in origin and nature. Again, two pages of Bibliography and two of Index are ludicrous when attached to a book of nearly six hundred. In all this we do not wish to minimize in any way the excellent work Professor Toy has done. His commentary is admirable and can be recommended to laymen and students without reserve or misgiving. (Scribners, pp. xxxvi, 554. \$3.)

Professors Sanders and Kent, whose "Messages of the Earlier Prophets" was noticed in the RECORD for February, 1899, now present to the public its companion volume, *The Messages of the Later Prophets*. What was said of the earlier volume is also true, in a general way, of this one. The standpoint of the work is, so far as the dates and authorship of the later prophetic writings are concerned, that of the more advanced modern critics. For this reason, a good part of the work is open to somewhat serious criticism. The introductory notes, the arrangement of the prophetic material with the subdivisions and transits of thought clearly indicated, and the paraphrase, which is the main feature of the work, all these have been carefully done. But, after all, we doubt

whether it can be said to have been excellently done. A paraphrase should be at least as plain and forcible as its original. But when one reads such passages as Is. xl or liii in the paraphrase offered by our authors he feels like turning back to a simple, straightforward translation for the real sense and force of the original. Nevertheless, the book will, doubtless, prove of much value to any one interested in the study of the prophets. (Scribners, pp. xx, 382. \$1.25 net.)

Songs from the Psalter, by Richard Arnold Greene, is a modest attempt to versify some fifty of the poems of the Book of Psalms. It is clear that the poet has based his work exclusively on the received English translations—indeed, has constantly interwoven their exact diction. No new light, therefore, is shed on the sense of the text, and little freshness of flavor. Yet, his work has been earnestly and tastefully done, and possibly may prove useful to some who are just escaping from the thraldoms of the King James' Version. (Putnams, pp. III. \$1.25.)

Since the publication of Dr. Robinson's *Researches* some sixty years ago there has been a widening and deepening interest in everything pertaining to the Holy Land and its history. The work carried on by the Palestine Exploration Fund has added very materially to our knowledge of the country and has laid the foundation for farther investigations and discoveries. The best single contribution in recent years is Dr. George Adam Smith's *Historical Geography of the Holy Land*. It is natural that others should undertake to win success along the same lines. Professor Robert L. Stewart aims in his *Land of Israel* to give us a text-book "abreast of the latest explorations, in which the student may find a summary of the characteristic features and historical associations of every place of importance mentioned in the Scriptures whose site has been definitely located." The book would indicate that the author had received much inspiration and many a suggestion from Dr. Smith's work, and that he is rather reluctant to acknowledge his indebtedness. He classes it among "sources not readily accessible to the ordinary student" (p. x), but gives no hint of its being a recent publication and obtainable at a moderate price. However, the work before us has sufficient merit to justify its publication, and it will serve as a compact and convenient handbook on the geography and topography of the Holy Land for those who have not access to more compendious and original treatises. (Revell, pp. xxix, 352. \$1.50.)

In *Authority and Archaeology, Sacred and Profane*, we have a fresh and serviceable handbook. Recent discoveries in Egypt, Palestine, Assyria, Asia Minor, Greece, and Italy, amazingly manifold and instructive, have proved as stimulating as they have gratifying. And a book, just from the press, that will trace the history, describe the achievements, illustrate the meaning, and suggest the bibliography of this most laborious field of research, is welcome. Most astonishing and solidly interesting of all is the story of search and discovery in the soil of Greece, told by Messrs. Hogarth, Director of the British School of Archaeology at Athens, and Gardner, Professor of Archaeology, University College, London. The

efforts and triumphs which they relate, together with the resulting reconstruction of views, will always be a standing wonder. And in it all the matter of most interest is the discovery, absolutely new, of a world of Greek Art and Culture anterior to Pericles. The age of the Parthenon did not burst out of an age of barbarism. The rise of Athens out of the ruins wrought by Xerxes was by no means a new creation. It was a renaissance; although, indeed, the new life was new, nothing less, in fact, than "a miracle." Of special interest also is the large modification of former views about the part played by Phoenicians upon Greece. Instead of this, Archaeology shows Greece to have possessed an antiquity of her own sufficiently fertile and far-reaching to fully explain much of the wealth and wonder of her historic life.

The chapters upon Christian Archaeology, dealing extensively with the evidences from the Catacombs and from Phrygia, and briefly with the papyri finds in Egypt of recent years, is a model of order, comprehensiveness, and judicial fairness. The writer does not omit to make clear the nature of the debates that center around the name of Ramsay and the newly-published finds from Egypt. But he is at some pains to show that while these new *data* are of value to the historian, to the controversialist, they are largely a disappointment. Numerous of the recent treasures are embodied in the work, such, for example, as many of the inscriptions from Phrygia, and the *Logia* of Jesus from Egypt. Attention is also paid to the bearing upon the Quirinius problem of the second volume of the Grenfell-Hunt Papyri, which was sent to subscribers last November. The chapter upon Egypt and Assyria, by Mr. Griffith, editor of the "Archaeological Survey" of the Egypt Exploration Fund, is the weakest in the volume. It is mainly occupied with describing and discounting Herodotus and Diodorus.

An essential and weighty part of the volume is the long chapter, pp. 1-152, by Dr. Driver, showing the bearings of Archaeology upon the Old Testament. This is quite detailed and exhaustive. After a brief Introduction, the succeeding parts of the Old Testament Scripture are taken up in order and description given of the light shed by archaeological discovery from the time of Layard to the work of Petrie and Hilprecht. In form and manner of treatment, thus, the work closely resembles Schrader's, of whose most excellent material this is largely repetitious. The same semblance of judicial fairness, without its reality, that marks the author's "Introduction to the Literature of the Old Testament" characterizes this essay throughout. In proof one may cite any integral part of the discussion of Genesis i-xi. The terms and forms of statement seem cautious and balanced. But, in fact, the author is everywhere the partisan. His pages yield many curious specimens of the mixture of archaeological facts with assumption and speculation. See his affirmations about the relation of the Hebrew documents to the Babylonian, the genesis of the Hebrew accounts, the period and nature of their evolution, their combination of "unhistorical" details with "profoundly true" theology, the "long period of naturalization" in Israel of views of pagan origin, the Hebrew error touching the Sabbath, its "origin" in Babylonia, its "assumption" of "a new character" among

the Hebrews, his assertion that it is "a matter of very simple calculation" to show the dates of Gen. i-xi discordant with those of Egyptian and Babylonian archaeology, and so "unhistorical." Of the same quality are his conclusions about Gen. xiv, the Egyptian sojourn and oppression and Exodus, the Cyrus material in Isaiah, and in general the relation of archaeology to higher criticism. But all this bias may be readily eliminated by a discerning reader. This done, the essay is of prime value. The book, as a whole, is a stirring and helpful volume, quite adequately preparing the way for a ready appreciation of the new tidings that are coming to us from these prolific fields with almost every mail. May it be widely serviceable in promoting interest and co-operation in this great range of modern research, than which scarcely any in our day is more important or promising. (Scribners' Importation, pp. xiv, 440. \$5.)

The American Tract Society has issued the *New Testament, with Notes, Instructions, and References*, for the benefit of readers unskilled in exegesis. The introductions to the various books, as well as the comments, represent the conservative views of the present, although without dogmatism. The notes are clear and generally most suitable. The instructions, a sort of homiletical addition to each chapter, are less satisfactory both from their character and their length. That, for many workers, this will prove a helpful addition we have no doubt. The size is convenient for the pocket and the appearance very neat. By a curious blunder the Epistle to the Ephesians is omitted from the chronological list of the New Testament books. (Am. Tract. Soc., pp. 800, mor. divinity circuit. \$1.)

The textual criticism of the New Testament, though in itself a matter for specialists only, is worthy of all efforts to make the knowledge of its main principles and facts a popular possession. This has been attempted anew in *A History of the Textual Criticism of the New Testament*, issued as one of the "Series of New Testament Handbooks," by Prof. Marvin R. Vincent of Union Seminary. This little handbook tells, in the main, only what has already been published in such large and more technical works as Scrivener's "Introduction" or Gregory's "Prolegomena." After a brief, in fact too brief, treatment of the nature and sources of the textual criticism of the New Testament, the author treats of the history proper, tracing its course from the earliest times to the present. The facts of this history are for the most part accurately stated, though one acquainted with the subject will note an occasional slip here and there. Dr. Warfield's little work on the same general subject, published twelve years ago, laid the emphasis on the principles rather than the history of New Testament text criticism. This work emphasizes the history rather than methods and principles, and herein it seems to be open to criticism. A clearer and fuller presentation of the problems involved in textual criticism would render the really admirable treatment of the history much more intelligible to the novice. The chapter on Textual Criticism in the Early Church, or, more correctly, the two or three pages of the chapter so entitled, contains all too brief and obscure a treatment of a very important period in the history of the New Testament text. It is far more important that the general character of the labors of Origen and others who depended on him

should be known than that space should be given to tell of the editions of Toinard, Wells, Alter, and others of like minor influence. The treatment of the great modern texts is fairly satisfactory, though as regards Westcott and Hort's methods and principles it is not clear enough. The discussion of the problems connected with the Codex Bezae, by Dr. Vincent's colleague, Rev. J. E. Frame, is one of the best chapters in the book. The book should serve a good purpose, and really deserves a wide circulation. (Macmillan, pp. xii, 179. 75 cts.)

The Trial of Jesus Christ, by A. Taylor Innes, is called a Legal Monograph. It is a most careful, temperate, and conclusive study of the arraignment of Jesus before the Jewish and the Roman authorities, which resulted in his crucifixion. The former, he concludes, "had neither the form nor the fairness of a judicial trial." Of the latter he says: "The judgment was legal, though the unjust judge did not believe in it. For whatever Caesar's deputy may have thought, the claim of Jesus was truly inconsistent with the claim of the state which Caesar represented." "In both trials the judges were unjust, and the trial was unfair; yet in both, the right issue was substantially raised. . . . Jesus Christ was arraigned on a double charge of treason. . . . He died because in the ecclesiastical council he claimed to be the Son of God and the Messiah of Israel, and because before the world-wide tribunal he claimed to be Christ a King." We are grateful for so discriminating a study. (Scribners' Importation, pp. 123. \$1.)

Among the New Testament handbooks edited by Professor Shailer Mathews, is the *History of New Testament Times in Palestine*, written by the editor himself. The conception and treatment of the subject is in the main excellent. About one-half of the volume is given to a sketch of Jewish history from the rise of the Maccabees to the beginning of the reign of Herod the Great. Schürer, Graetz, Renan, and Ewald are given as general references, and Professor Mathews very wisely does not seek to develop any startlingly new theories. The treatment of the reign of Herod lacks the emphasis and fullness which it plainly deserves in such a book. And the volume would have been enriched had the author given a brief sketch of the literary activity and productions of the times. The chapter on the Messianic Hope and Jesus the Messiah is disappointing. Perhaps that is inevitable within the compass allowed to the subject. But the book will be a useful handbook, and we commend it heartily to all who have not access to Schürer's monumental work. (Macmillan, pp. 218. 75 cts.)

In his *Student's Life of St. Paul*, Professor G. H. Gilbert has given a plain picture of the Apostle's life and work, involving, of course, such critical questions as the vision on the way to Damascus, the Council journey to Jerusalem, and the possibility of a second imprisonment at Rome. At the same time the main critical problems are reserved for the Appendices, in which he treats of the sources for the biography and its chronology and the location of the churches of Galatia. As to the first problem, he holds that the Epistles constitute the primary source — all

being genuine, with the exception of certain didactic portions of the Pastorals; so that, when the book of Acts comes into conflict with the epistolary statements, it must be put aside. While the latter source, however, is of but secondary worth, it cannot be considered as wholly unreliable, — only as containing material of unequal historical value, to be determined by study and investigation of each point by itself. Regarding the problem of the Chronology, the author holds that the only certain date in Paul's life is the year he spent at Antioch, synchronizing with the year of Herod's death, *i. e.*, 44 A.D. As to the date of the Apostle's removal to Rome he rejects the commonly accepted year of 60, as well as the newer view of 55-56, and favors the period from 58 to 60, with 58 as the more probable date. He maintains a second imprisonment as required by both New Testament and Patristic evidence — the Pastorals, whether genuine or not, presupposing a future activity beyond the narrative of the Acts. The death of Paul is not assigned to the Neronian persecution, not only because of the silence of early tradition in this direction, but also because of the merciful manner of the Apostle's putting to death. It is placed in the last three years of Nero's reign, between 65 and 68. In the matter of the Galatian churches he discusses in detail the three theories — North Galatian, South Galatian, and Pan Galatian, and believes that the balance of probability is strongly in favor of the older, North Galatian, view. This life of Paul may be intended as the basis for a presentation of the Apostle's teaching. If it is we hope the author will give to such presentation a perfectly impartial and candid exegesis of his doctrinal views. The present age will not be satisfied with anything less than this, nor will anything less form a study that will prove a lasting contribution to Biblical Theology. (Macmillan, pp. x, 279. \$1.25.)

The Four Gospels from a Lawyer's Standpoint, by Edmund H. Bennett, LL.D., is of interest chiefly as showing the method of argumentation that appealed to one who was born in 1824, and who became so distinguished a jurist as the late Dean of the Boston University Law School. The argument, though it has elements of permanent value, has little bearing upon the subtler difficulties which modern historical criticism presents to the exactitude of the Four Gospels. Granted his premises, and the conclusions follow. The modern difficulty is with his premises. (Houghton, Mifflin & Co., pp. xii, 58. \$1.)

It is at once a very delightful and valuable piece of work that Rev. Walter Lowrie of Philadelphia has given the world in his essay on *The Doctrine of St. John*. We have no word for it but hearty commendation. It is in some respects a unique work, not only in that the Johannine theology has not received the particular and adequate treatment it deserves, but in its general method and attitude. Our author has gone to the Johannine writings — especially the Gospel and First Epistle, not with a cut-and-dried system, or with a set of rubrics prepared beforehand wherewith to test the writings or formulate his results, but, on the contrary, in a spirit of utmost candor to discover what the Johannine doctrine may be on the basis of fair and careful exegesis. He has tried (and, to our mind, has succeeded), to place himself in sympathetic touch with

the experiences and thoughts of the man who wrote the fourth Gospel. There is a refreshing devoutness about this little book which, coupled with its careful scholarship, is very attractive. The results of the study are in general harmony with conservative orthodoxy. These results are arranged under the four heads: I, John's doctrine concerning God. II, The Logos with God. III, The Kosmos lying in 'darkness. IV, The Life manifested. The scheme may seem at first somewhat artificial, but, on close examination, it will be found to be truly progressive and natural, not as a general scheme of doctrine, but as an arrangement of the doctrines found in the writings of St. John. Of special note are the following points brought out in the book to which many others might be added. John's point of view, which determines his whole manner of presenting his subject, is that of one who "has ever before his eyes the life of Jesus as a whole, and finds in it at one and the same moment the basis of dogmatic inference, and its subjective value as the highest revelation." This was due to the remarkably clear intuition of the unique personality, character, and mission of Jesus on the part of the disciple who knew Him so well, and who saw Him as He was, with a directness and clearness that almost defies logical analysis. This is the central point of the doctrine of St. John. The author's analysis of St. John's conception of the Fatherhood of God in its relation to the world is valuable. His study of the self-witness of Jesus is careful and sound. The attempt to ascertain the content of the term Logos, though only one of many, is worthy of all study, and the conclusion is very satisfactory. The so-called anti-Judaism of the Gospel is sure to be a wrong conception. The conception of salvation in St. John is positive, and the greatest feature about it is not the means by which it is made possible, *i. e.*, the Atonement and like facts, but the content of the salvation itself; *i. e.*, the life and light and knowledge and love of the redeemed soul.

As to the differences between the theology of St. John and St. Paul, the author's words are very discriminating and just, and in no way calculated to give offense. Would that American scholarship might produce more such books. (Longmans, pp. xx, 216. \$1.50.)

Between Heathenism and Christianity, by Dr. Charles W. Super; consists of two essays on Graeco-Roman life in the first century of our era, together with a translation of Seneca's "De Providentia" and Plutarch's "De Sera Numinis Vindicta." The essays are good. The first portrays the character and environment of Seneca, the second that of Plutarch. The first gives us a vivid picture of the Roman world in which Seneca lived, and attempts to explain the part he played in its current affairs. The second takes us to Greece and paints the demoralized state of Hellenic society under Roman rule, and the despondent tone of her best philosophers. Philo at Alexandria, Paul at Corinth, Seneca at Rome, and Plutarch at Delphi, attempted almost contemporaneously to solve the problem of Divine Providence. The Christian disciple had once been groping as blindly as the other three, but a new light dawned upon his mind, and a new truth was instilled into his heart. The others were laboring in their own strength, and their struggles were well nigh in vain, though they

now and then caught glimpses of the truth which Paul saw, notwithstanding it was "through a glass darkly." This little book is more suggestive and informing than many a heavy tome. We recommend it heartily to the general reader. (Revell, p. 221. \$1.25.)

Not the least of the services of the eminent French Protestant scholar, Paul Sabatier, to the memory of the most popular and typical of the mediaeval saints, is his recovery of the older pictures of the life of Francis of Assisi. His skill has regained the collection of the sayings and doings of Francis which was gathered shortly after the death of its hero by Francis' friend and disciple, Leo, to which the title, "*Speculum Perfectionis*," was given. The little work has now been put in quaint English dress by Sebastian Evans, as *The Mirror of Perfection: Being the Oldest Life of the Blessed Francis of Assisi*. The book had something more than a mere biographic purpose. Leo was the head of that party among the early Franciscans who would maintain the founder's principles in their severity. But the portrait that he gives us of the Francis that he knew so well is exceedingly fresh, artless, and instructive. Francis' simplicity, piety, and mysticism, his self-abnegation and his sympathy stand out, and one perceives the man better than in any other picture. One feels, too, something of the attraction which his personality must always exert, in spite of the mediaeval character of his piety, and the apparent strangeness of its manifestation as viewed by our altered age. Among the characteristic stories of Francis a single one may be cited as giving the flavor of many: "A certain woman, old and poor, that had two sons in the Religion (*i. e.*, in the Franciscan order), came unto the place begging an alms of the Blessed Francis. Straightway the Blessed Francis said to Brother Peter of Catana, that was then Minister-General: 'Can we have ought to give this woman, our mother?' For the mother of any brother would he call his mother and mother of all the brethren. Brother Peter made answer unto him: 'Nought is there in the house that we can give her;' for she would fain have had such alms as that thereby she might sustain her body. 'Howbeit in the church we have one only New Testament wherein we read the lessons at matins.' For at that time the brethren had no breviaries and not many psalters. The Blessed Francis, therefore, said unto him: 'Give our mother the Testament so that she may sell it for her necessity. For firmly do I believe that it will be better pleasing to the Lord and to the Blessed Virgin than if we should read therein.' And so he gave it her."

A half an hour with such a book as this will often give the student more of the flavor of the mediaeval religious life than many a volume of historic narrative. (Boston, L. C. Page & Co., pp. xvi, 232. 75 cts.)

The late Rev. Dr. Abel Stevens completed, shortly before his death, a *Supplementary History of American Methodism*, which continues his well-known "*Compendious History of American Methodism*" from 1866 to 1890. The qualities of the author's work are so well known that we need do no more than call our readers' attention to this completion of his work. It is marked by the same confident Arminianism, the same wealth of de-

tail as to persons and things connected with the Methodist Church, and the same hearty confidence in its future. It is an honorable and useful story that it tells. (Eaton & Mains, pp. 259. \$1.50.)

Horace Bushnell, Preacher and Theologian, by Theodore T. Munger, is, in many respects, a book of uncommon merit; as might be expected from this conjunction of subject and author. Horace Bushnell was a live man and he lived a stirring life, and Dr. Munger, who is an ardent admirer of his subject, and is characterized by the same spirit of independence which made Bushnell a mark for many an arrow from the theological quivers of his day, is a writer of great ability, as all his previous works bear witness. His style is finished, his thought is clear, and the whole movement of his mind is virile to an unusual degree. The book is, therefore, as perfect a work of art as one often meets with.

The aim of the book is well set forth by the author as follows: "My purpose in this volume is not to give a full history of the life of Bushnell, but rather to follow its thread with sufficient care to get at the real character of the man, and more especially to ascertain his place among the religious leaders of America, his relation to the thought of his day, and his influence upon it." This purpose is, in general, well carried out. Although not a little more detail concerning Bushnell's life might have been added, without unduly enlarging the book, yet a good idea is furnished the reader of the strong character and remarkable career of the Hartford theologian. In the effort which Dr. Munger makes to place Bushnell where he belongs theologically, an exceptionally clear exposition is made of the theological currents of thought into which Bushnell was thrown, and against which he so earnestly contended, — an exposition which should greatly help to clarify a mind that has become perplexed by a study of the various systems of theology which held the ground in New England, from the days of Edwards to those of Taylor and Tyler. Moreover, the book is valuable in its advocacy of that freedom of thought of which Bushnell was a doughty champion, and for which Congregationalism must ever stand. And the work will also serve a useful purpose through the emphasis which it puts upon Bushnell's really greatest work — "Christian Nurture" — a book which should be read and digested by every man who proposes to enter the Christian ministry.

But when all due credit has been given for these excellences, as well as for others that will readily occur to the reader, it must in candor be said that the work cannot but leave upon many minds the impression that it deals in a somewhat one-sided way with some of the matters of which it treats. Its characterizations of Calvinism and the New England theology would fail of giving to an enquiring mind a wholly correct idea of what those systems were. Nor can the author's opinion of what remains of them, in strong, current theological thinking, be accepted without much qualification. Dr. Munger assumes too much with reference to the decadence of some of those beliefs against which Bushnell opposed himself, and to which our author is manifestly even more strongly opposed. And the question may well be raised, whether not a little of modern thought, of a very radical character, has not been written into Bushnell's conceptions; as if he would certainly stand to-day with the

extreme wing of the radical school of theology, whereas it is a well-known fact that, with all his liberality, Bushnell was, as Dr. Munger himself says, "really very tender of all received dogmas, and never broke away from the standards except under moral compulsion." Surely a man who could say, near the end of his days, "Set your heart like a flint against every suggestion that cheapens the blood of the dear, great Lamb, and you will as surely get the meaning of Christ crucified, as that he left his life in the world," would not be found to-day in company with those who are unwilling to speak of Christ's blood, and who refuse to give out hymns like "Rock of Ages," and "Just as I am," because they refer to the atoning and cleansing blood of the Son of God. (Houghton, Mifflin & Co., pp. xiv, 425. \$2.)

Protestants generally recognize that the present pope deserves to be reckoned among the abler of the long series of the bishops of Rome, and they cordially admit the excellences of his personal character. His long life, his participation in events of more than usual importance, and his marked and honorable personality make him a worthy subject for a discriminating critical biography. Such a work, however, *A Life of the Pope*, by A. D. Hall, now before us, is not. The main facts of Leo XIII's long career are presented to the reader. But the volume is written in so panegyric a tone that it loses much of effectiveness as a picture of one of the great religious leaders of the closing century. (New York: Street & Smith, pp. 197. \$1.)

Mr. Daniel Wait Howe has published, under the title of *The Puritan Republic*, a sketch of the early history of Massachusetts. While it cannot be said that he adds anything essentially new to the familiar narrative, the book is pleasantly written, and in a spirit of discriminating loyalty to the founders of New England quite in contrast to several recent histories. The development of government and laws in early Massachusetts evidently has a special interest for the writer. (Indianapolis: The Bowen-Merrill Co., pp. xxxviii, 422. \$3.50.)

We have already expressed our appreciation of an earlier romance, "A Colonial Witch," in which that diligent student of New England history, Rev. Dr. Frank Samuel Child of Fairfield, pictured the workings of the grim superstition of witchcraft in a seventeenth century Connecticut rural community. In his latest story, *An Unknown Patriot*, Dr. Child has treated with growing deftness of touch and skill of portraiture the revolutionary experiences of the town of his ministry. The volume as a romance is one to hold the interest of the reader; but Dr. Child has so interwoven the actual occurrences of those stirring years that no one can read the story without a truer appreciation of what the fathers suffered and achieved, — and the young men and women no less, — in that heroic time in regions of New England of which the ordinary reader does not think as he recalls the struggle which resulted in American independence. A number of portraits and pictures of colonial buildings add to the value of an excellent book. (Houghton, Mifflin & Co., pp. 396. \$1.50.)

It was a happy thought that led to prefacing Principal Caird's Gifford Lectures on *Fundamental Ideas of Christianity*, with a Memoir by his brother, the Master of Baliol. In the first place there was thereby secured to us a singularly felicitous piece of biographical literature. Moreover, through fraternal reserve and fraternal appreciation, there has been given us an inspiring and revealing portrait of the author of the lectures that follow. We understand the book vastly better through knowing the man. John Caird's career was a most unusual one. Where else shall we find a man who well-nigh attained his majority as the successful manager of a large manufacturing industry, who, abandoning such employment, passed through an exceptionally brilliant university career to find himself, after an eighteen months' pastorate in a small place, famous throughout his native land for the dominating power of a fervid oratory, who, after three years of brilliant service in the capital city, retired with impaired health to a rural parish, whence, after eight years of most practical and efficient service, he passed in turn to an influential city pulpit, to the chair of divinity in a university, and thence, at the unanimous petition of the Senate, was advanced to the office of Principal. Yet more striking than this evolution of the administrative principal from the almost perfervid orator is the development of the philosopher from the minister whose chief concern was with the application of Christianity to common life, whose temper turned from the niceties of theological disputation, and whose passion was to bring Christ near to men. Yet, it was this very effort to make doctrine significant for life, and to free it from the forms of expression that might seem apart from life that impelled Caird to his studies in philosophy in order that he might be able to make real to his thought what he wished to make real in the lives of others. A man of superb and unwavering Christian faith, of deeply religious temper and profound religious experience, he strives to make the great truths of Christianity clear to his intellectual apprehension that he may through the forms of the intellect lead men to their appropriation. One feels something of this even in his "Philosophy of Religion." It is the key to his Gifford Lectures. To this is due their singular illuminating quality. One feels that what he proclaims is to him very real, very personal, very practical religious truth. Even when one disagrees with his conclusions and feels that the argumentation is a logomachy turning on different senses of the same word, one still feels a certain glow as he catches glimpses of the infinitely precious reality he is striving to lay bare.

At the basis of his thought lies, as is well known, the Neo-Hegelianism of which Thomas Hill Green and Edward Caird are, perhaps, the best known British representatives. Green, at the close of a very commendatory review of our author's "Introduction to the Philosophy of Religion," observed that whoever would make Hegel's central thought clear "should sit rather looser in the dialectical method than Dr. Caird has done. . . . A yet more valuable result may be obtained if Dr. Caird is spared to return upon his work with undiminished power after some ten years of independent study and meditation to recast it in a freer form, working to the same end from a beginning more likely to commend itself to the exoteric

world by a method less liable to misapprehension." This seems to be almost precisely what has been done. If Caird had proposed to follow Green's advice he could hardly have done his work more effectively than in these volumes which lie before us. By the terms of their foundation the Gifford lectures are limited to themes of Natural Religion. Principal Caird brushes away, as unfounded, the distinction between natural and revealed religion, believing that as Christianity embodies the supreme religious truth, its fundamental ideas must be supremely natural, *i. e.*, in harmonious accord with that reason which men discern as revealing itself in the outer world, and in the moral consciousness. Starting with the familiar Hegelian principle that the unity in difference which is the characteristic of rational human thought is also the characteristic of the ultimate reality, and thus is of the very nature of God, he applies this principle to the nature of man and the world striving to show that they reach their reality only through indentification with God. The same principle applied to the nature of God himself shows the rational necessity of the trinitarian conception of deity. This, too, is the principle that accounts satisfactorily for the existence of moral evil, founds in the very nature of God the necessity of the Incarnation, discloses the nature of the Atonement, assures of the Kingdom of the Spirit, and founds confidence in the Future Life. For one who wishes to familiarize himself with this school of thought and to feel at the same time both the dialectical clutch and the religious glow which have lent it attractiveness we consider this by all means the best work we have. Its literary style is beautifully clear, and abounding in illustrations that really illuminate. Its method of presentation is almost perfect, some repetitions occur necessitated for clearness in lectures, and which would doubtless have been eliminated had the author been able to prepare the matter for press, but they are not tedious, and serve to clarification of thought. There are summarized presentations and analyses of phases of thought that are remarkably skillful, and there is in respect to every theme a dissection of the elements in the problem, and a precision in discerning points at issue that is really remarkable. Moreover, the work is constructive and absolutely without polemical bitterness. Then, as has been said, the whole book seems to be auto-biographical. The reader feels that he is being borne along on the current of the thought which, in the course of years, had brought the author a joyous confidence. Space does not allow of any criticism of the author's positions. This would involve a discussion of the whole basis of modern English idealism. It is easy to brush it all aside by calling it Pantheism, just as it is easy to overthrow modern orthodoxy by branding it as Anthropomorphic or Deistic. But Dr. Caird insists that his position is not pantheism, and it certainly is not as it stands. And it certainly is not just to condemn him offhand for conclusions he declines to draw, even though his logic might lead us to draw them. (Macmillan, vol. i, pp. cxli, 232; vol. ii, pp. 297. \$3.50.)

The Bohlen lectureship has been fruitful of good thought. *Ethics and Revelation*, by Prof. Henry S. Nash, is certainly a striking apologetic. The object of the author is to reach the modern scientist through the

ethical conception of the free state, which requires from each of its citizens the highest type of character. This argument is designed to lead him to the content of Christianity as furnishing the richest material for such a development. The theme is wrought out with consummate skill, and the logic is conveyed in a style, which, while it has its impulses and expansiveness from idealism, is yet refreshingly original. Indeed, it exhibits a rare artistic capacity. We do differ from some theological interpretations and from exaggerations of the social conscience; but we heartily commend it for its uninterrupted suggestiveness and the conciliatory and persuasive temper of its argument. It is a worthy companion of Dr. Nash's work on the Genesis of the Social Conscience. (Macmillan, pp. vii, 277. \$1.50.)

The Moral Order of the World, by Dr. A. B. Bruce, contains the second series of his Gifford Lectures before the University of Glasgow, the first series being published two years ago under the title, "The Providential Order." In this work the author argues to show that the belief that there is a moral order in the universe, or, in Matthew Arnold's phrase, "a power that makes for righteousness," is an element common to all influential philosophies of religion. This belief may be mingled with all sorts of beliefs about God. It appears in conjunction with atheism, dualism, polytheism as well as in Christianity. It may be conceived of as backed by different sanctions and fixing different ends as its *summum bonum*. It may be coupled with an exalted or a debased conception of man. It may be conjoined with optimism or with pessimism. But the impressive fact is that it is always there, and that its presence indicates that there is in the providential ordering of the world a being working in the world for the realization of moral ends, and that to these men are responsible. How this power is to be conceived, what these ends are, and what the method of their attainment may be is matter for varied speculation. But to Dr. Bruce's mind the teaching of Jesus in its reasonableness, in its balance, in its power, in its appeal, appears so far superior to all other teaching, ancient or modern, that it might seem as if to its promulgation all earnest ethical souls might come. The elaboration of these ideas moves through a historic presentation of the thought of Buddha and Zoroaster, the Greek tragedians, the Stoics, and the schools of divers diviners, through the Hebrew prophets and the book of Job to the teachings of Jesus himself, and thence passes on through a presentation of modern optimism as it appears in Browning, and modern dualism in its scientific and philosophic aspects on one hand, and its religious and social aspects on the other, closing with a retrospect and prospect. The reader will do well to read, at least hastily, the last chapter first, as indicating more clearly than otherwise readily comes out, the goal of the purely historic presentation. This is not one of the distinguished author's greatest books; but it shows the grace of expression, the kindly and conciliatory spirit, the spiritual optimism, the on-reaching progressiveness of thought that have done so much to make his writings widely read and strongly influential. There is a touch of pathos in the last sentence of the preface, which reads, "Publication of

these lectures has been delayed a twelvemonth by the state of my health." This sentence bears the date of April, 1899. How serious was the cause of this delay became manifest when the many readers who had come to love and honor him learned that on the seventh day of August, this eminent and Godly man passed away. (Scribners, pp. x, 431. \$2.)

The Bishop of Southampton, Dr. A. T. Lyttleton, has published, under the title, *The Place of the Miraculous in Religion*, his Hulsean Lectures for 1891. If they had been published nearer the date of delivery the matter they contain and the view point they represent would have appeared fresher and more original. As they stand, however, they present a contribution to a much-handled theme of much more than ordinary interest. The author starts with the very reasonable presupposition that the effect miracles produced on the religious consciousness of those in whose presence they were wrought, or who first accepted them, was the effect they were designed to produce. The place they occupied, therefore, in the religion of those first cognizant of them is their normal place in religion. He, accordingly, proceeds by a method of historical study to examine the Old Testament, the New Testament, and the history of the early church to see what place miracles held in the periods therein portrayed, coming finally, in a chapter on Miracles and Modern Thought, to an examination of whether miracles in modern thought have occupied the place they ought to, and what would be the effect on modern religious conceptions of restoring them to their normal place. The conclusion of his study is that the custom of the last century and the first three-quarters of this, when it was thought that the place of miracles was to supply to a superrational doctrine a supernatural and irrefutable attestation, was not in accord with the place assigned to miracles by the Old Testament or by the New Testament, or by the best writing of the early Church Fathers. Nor does this view accord with a true conception of God, or of Nature, or of Man. Miracles were a part of the revelation, and a necessary part of the revelation. But the ground of their necessity was not that there might be supplied to an otherwise unacceptable doctrine a cogent proof. The necessity lies rather in the fact that they are a normal and natural part of the self-manifestation of the creative Logos appearing in the world. This accounts for the relatively subordinate place assigned to miracles by Christ and by those in whose presence they were wrought. The book deserves a careful reading in all its chapters. Many will find here crystallized into clearness ideas they have been vaguely conscious of entertaining. It is seldom that one sees a book where the reality, significance, and even necessity of miracles are so strongly upheld, while the place they are to occupy in religion is restored to that of only relative eminence which really belongs to them. (Scribners' Importation. pp. 150. \$2.)

The chief title of Dr. Paul Topinard's *Science and Faith*, when taken in connection with words in its closing paragraph, reminds one strongly of the famous chapter on "Snakes in Ireland." He says, "We have reached the conclusion of our long work, which we have entitled 'Science and Faith.' We have spoken much of one and very little of the other.

The reason is that the two mutually exclude each other . . . a faith which is examined and shown to be in accord with facts ceases to be faith." The book, as the sub-title indicates, is a study of man as an animal, and as a member of society. The effort is to show from a comparison of human biology and sociology with the biology and sociology of animals, and from the history of the evolution of mankind, what are the factors which have been working to make man individually, and in his family and social relations, what he is to-day; and then to derive from this examination an estimate of the possibilities of human progress and the means by which it is to be brought about. The conclusion is that man is a dual ego. One ego is conscious, rational, and incorrigibly selfish, even in the altruistic manifestations of its life. The other ego is unconscious, automatic, super-rational. The activity of this latter ego is determined by heredity and youthful habit. Social progress is to be achieved by such a method of education that through habit and heredity the actions of men shall be guided by the impulses of the automatic ego, which shall be directed toward something similar to the "golden rule." Evolution thus is not the determinant of progress. One is reminded of Benjamin Kidd's ultra-rational sanctions, of Arthur Balfour's principle of authority, of E. Benjamin Andrews' theory of the place of public education, and of the whole school of psychologists who absolutely identify character and habit. (Open Court Co., pp. vi, 374. \$1.50.)

Is it possible that the custom usual a century ago of printing the substance of a volume on the title page is again to come into vogue? Dr. Minot Judson Savage, who is nothing if not up to date, appends to the title of his new volume on *Life Beyond Death* the following: "Being a review of the world's beliefs on the subject, a consideration of present conditions of thought and feeling, leading to the question as to whether it can be demonstrated as a fact. To which is added an appendix containing some hints as to personal experiences and opinions." The purpose so outlined, Dr. Savage carries out by sketching primitive and ethnic beliefs and the teaching of the Old Testament, of Jesus and of Paul respecting immortality—where, as would be expected, the writer's radical theological views are determinant of facts. He then describes some mediaeval ideas of the other world and some of those incorporated into Protestant belief, portrays the agnostic reaction from the precision and definiteness, and the frequent horribleness and sometime vacuity, of the immortal life described in some mediaeval and Protestant theology. From this he turns to note the counter reaction of Spiritualism as showing the insistent craving for knowledge, and gives a true, though in some respects exaggerated and needlessly depressing, description of the present conditions of thought respecting immortality. This leads to a chapter on hopes and probabilities which is a very good summary of the chief arguments which have been used for immortality. The question still remains, Is it not possible to reach a more secure basis of scientific certainty? To establish this he quotes the conclusions of members of the Society for Psychical Research, and adds an appendix of exceedingly interesting facts from his own experience. The final chapter is on possible future conditions in which a theory is sketched, which, in its broad outlines, may generally be considered tenable.

As a whole, the volume, in spite of the continual dissent which its parts arouse, presents in an impressive way the permanence and the unfolding of the belief of mankind in a personal immortality, and lays a well-merited emphasis on the immense significance of this belief for individual and social life. It is not a little depressing after reading the author's confident conviction that through psychic researches the fact of immortality has been placed on a scientific basis, to turn back to the pathetic, even though a trifle spectacular, dedication to his recently deceased son, and to learn that in the maturity of his power this man of purity and promise, who must have been familiar with all the facts his father could adduce, still went courageously out into what seemed to him only an unknown. (Putnams, pp. xv, 336. \$1.50.)

When Dr. Gordon of the Old South Church, Boston, published the first "Ingersoll Lecture on Immortality," he apparently felt that the theme on which he had spoken was too broad for the compass of an hour's address, and he accordingly added considerably to the spoken matter. Professor James of Harvard, in his turn, selected a theme so narrow that it could be treated with relative adequacy in the lecture hour, and he published as he spoke, adding notes only. If President Benjamin Ide Wheeler, in the third lecture of this series, had followed the example of either of his predecessors it would have been an improvement. *Dionysus and Immortality*—The Greek Faith in Immortality as Affected by the Rise of Individualism, is a subject so wide that the enlargement of the book or the restriction of the theme would seem to have been desirable. As it is, one feels that he has the kind of information one gets traveling through a thickly populated country on an express train. There are revealed exceedingly interesting glimpses and an appetite for fuller information is whetted, and that is about all. After devoting approximately one-third of the lecture to showing how pallid and depersonalized was the Homeric conception of immortality, the author outlines the forces developing individualism during the period of Greek colonial expansion, touches briefly on the rise and nature of the cult of Dionysus, indicates that this influenced the Orphic Theology, and, in part through it, shaped the more concrete and personal conceptions of immortality appearing in the later poets and philosophers. The argument is substantially this: The rise of individualism in the seventh century, B.C., led to the craving for a knowledge of the nature of individual future existence. The mysteries supplied this, and thus provided the basis for the more precise conceptions of immortality characteristic of later Greek thought. (Houghton, Mifflin & Co., pp. 67. \$1.)

The Dragon, Image, and Demon, by Rev. Hampden C. DuBose was first published some fifteen years ago and is now reprinted. The sub-title well describes the book; it treats of "the three religions of China—Confucianism, Buddhism, and Taoism—giving an account of the mythology, idolatry, and demonolatry of the Chinese." The author writes from fourteen years' missionary experience at Soochow, and thus is able to record what he has seen, as well as what he has read. The study of non-

Christian religions has gone through two stages. At first there was the tendency to interpret the religions solely in the terms of their superficial manifestations in cultus. Then there came the period when the tendency was to interpret them exclusively in terms of their basal philosophico-religious concepts. At the present there is beginning to be manifest a tendency to reckon in both elements as interpreters of the real nature of these religions. The abundant illustrations and the simple style help to make this work of value in the effort to judge a religion by its fruits in the religious life of its adherents. (Presbyterian Com. of Publ., pp. 468. \$1.)

"The Religion of Science Library," in its September number, prints under the title, *The Dawn of a New Era*, three papers by Dr. Paul Carus. The one which gives title to the book extolls the syncretistic spirit and the criticisms of orthodox Christianity manifest at the Parliament of Religions. The second is on "The New Orthodoxy," which, of course, is Dr. Carus' "doxy." The third is a critique of Romanes' "Thoughts on Religion," minifying, as far as possible, the significance of the drift of the mind of the author back toward a positive Christianity. (Open Court Co., pp. 50. 15 cts.)

It is evident that the queries aroused in the popular mind by Christian Science are leading to an increasing demand for literature bearing upon the subject. The work that shall discuss the whole movement in a discriminating way, historically and philosophically, has not yet been written. In the meantime, such republications of matter already in type, as *Christian Science and Other Superstitions*, by Dr. J. M. Buckley, and *Searchlights on Christian Science*, by ten well-known and able writers, headed by President Faunce of Brown University, will be welcomed by many as proving helpful in the apprehension and discussions of the topic. The former of these consists of two papers published in the "Century Magazine" in 1886 and 1887, one on "Faith Healing," and the other on "Christian Science and Mind-Cure," together with a very brief supplementary essay. The latter brings together certain papers first published in the "Chicago Standard" about a year ago. These are written in a serious vein and for the most part with an effort to sympathetically understand the phenomena presented, which is praiseworthy. ("Christian Science," Century Co., pp. 128. 50 cts. "Searchlights," Revell, pp. 126. Paper, 25 cts.)

Another book has come to us treating of Christian Science, Faith Cure, Spiritualism, Theosophy, and adding a discussion of Aestheticism, Otherism, Pessimism, Agnosticism, Materialism, Liberalism, Mormonism, and Socialism. These the author, Mr. George Hamilton Coombs, calls *Some Latter-Day Religions*. The papers show the influence of preparation for immediate platform effect, and there is apparent a little straining of style to this end. Still, they are written clearly, and at times really brilliantly. They show a considerable range of reading in good books. The matter is admirably arranged, the positions are for the most part well taken, the logic is generally correct and the conclusions sound. The

chapters do not claim to be profound expositions, but they are straightforward criticisms, put forth with a clear hand-to-hand directness that is really engaging. (Revell, pp. 261. \$1.25.)

A book like Dr. S. Law Wilson's *Theology of Modern Literature* tempts one to throw down the reviewer's pen after writing with all possible emphasis, "Read the book itself!" Indeed, we feel a reasonable certainty that anybody who dips into it at all will find difficulty in laying it down till the last page has been conned. Dr. Wilson has a rare equipment for such a work. He has a clear notion of what the Christian religion is, an expert knowledge of theology, and positive convictions as to the scope and value of theological science. Moreover, he has a sensitive literary feeling, a true sense of the worth and significance of literary products, and a very wide and intimate familiarity with current literature. Moreover, he combines to a singular degree the capacity for admiration of literary form, the power of enthusiasm for beauty of thought or nobility of character, and the gift of passion for righteousness and purity. And, by no means the least qualification for his task, Dr. Wilson is master of a fine, flexible, rich, English style which manifests the deftness of the trained literary craftsman. Recognizing the immense influence of *belles lettres* on popular theological conceptions he believes it is worth while to bring to clarity the theological teachings of certain modern masters of literature, holding that artistic merit is not a legitimate substitute for clear thinking or sound conclusion. To forward this end he writes an introductory chapter sketching in a general way certain evil tendencies in modern literature, and subjecting them to excellent criticism, and then proceeds in nine chapters to treat the theology of Emerson, Carlyle, Browning, George Eliot, George Macdonald, the Scottish School of Fiction, Mrs. Ward, Thomas Hardy, and George Meredith respectively. It is seldom that we have seen sympathetic appreciation, fair exposition, keen analysis, and honest criticism combined as they are in these studies. (Scribners' Importation, pp. xx, 446. \$3.)

The two most notable English criticisms of the Ritschlian school are that by Dr. James Orr, and the still larger exposition, *The Ritschlian Theology*, by Alfred E. Garvie. We think that the latter has made good his claim of a juster estimate, although it lacks somewhat that sharp and precise definition which is an attribute of all Dr. Orr's work; moreover, the roots of the system in Kant and Lotze are traced more fully and accurately by him; but in balance of judgment and in discerning the real pith and good of this surprising movement, we are persuaded that Mr. Garvie has reached more exact conclusions. For any proper valuation of great theologians, like Schleiermacher, Rothe, and Ritschl, we must measure them not by our own standards, but by the circumstances which caused their origin. Viewed in this light they were all reformers in their day, who resisted and patiently overcame the perverted tendencies and the degenerate types of theology, which impeded the development of purer and progressive thought. Certainly, Ritschl deserves commendation for his assault upon the kind of metaphysics which controlled the speculative religious reasoning of his day. Although he, no more than

Luther, could shake himself free from some sort of epistemology and ontology. Nor is his warfare with speculative theism to be less praised, in spite of its manifest errors. The breach with the arrant spirit of confessionalism is scarcely less worthy of favor, even if his proposed Biblical reconstruction was in the light of experience and of value judgments. These imperfect media are better than an interpretation according to symbols.

His attitude toward pietism was bitterly unfair, and yet the fierceness of his attack compelled pietism to become scientific and animated its splendid practical labors with a truer life. Nor must we forget the impulse which his school has given to historical studies, to the revival of early Christian literature, to great dogmatic works, to religious pedagogy, and to the edification of spiritual conduct, in spite of the essentially defective and exaggerated principles of his school. Our critic has a preliminary essay, showing existing defects in systematic theology; he next analyzes the chief moments of the Ritschlian tendency, and finally considers its constructive sides. The weaknesses in all these are discriminatively stated. The individualities of the great theologian's disciples are also carefully weighed, especially those of Herrmann, Harnack, and Kaftan, none of whom were really his direct pupils. Of Bornemann, Rade, Häring, Kattenbusch, Reischle, Schürer, Schmidt, Wendt, and others, there is little or no mention, as would be natural in a treatise of this kind. The occasion of this critique was a call from Mansfield College upon Mr. Garvie to supply a course of lectures in the absence of Principal Fairbairn. Some translations, especially of the crabbed legalistic phraseology of Ritschl, are not as clear as one could wish. (Scribners' Importation, pp. xxvii, 400. \$3, net.)

Reconciliation by Incarnation, by D. W. Simon, D.D., is a lofty and worthy discussion. Dr. Simon himself regards it as a sequel to his volume on the Redemption of Man. He begins with an exposition of cosmology, and the relation of the Trinity to this universal order, as illustrating fundamental principles. The constitution of man, the normal inter-relation of God and man, sin's product of abnormality, the restorative system through divine grace, the person of Christ, the work of reconciliation, and the regenerate life; these are the great themes which are unfolded in successive chapters, with scientific ardor and warm faith. There are certain topics which are treated with dignified temper and effective reasoning, though they are somewhat Dorneresque in style. Among these we may mention the firm insistence on the reconciliation of God to men as well as men to God; in general, the exposition of the awfulness of sin, the need of the divine initiation of that restorative scheme which grace alone can propound and carry forward; the claim that a true repentance must strive after some apprehension of God's estimate of sin; that each penitent should also have a desire to make amends for his unrighteousness and ingratitude; the true emphasis placed throughout on personal relations as over against mere abstractions and analyses of facts. Probably no doctrine is so carefully treated as the supernatural conception of Christ; the reader rises from this particular exposition in a reverently worshipful mood and full of loving wonder at the way of God.

The wise handling of ethnic religions must also be remarked, as well as the "deistic" aspects of our Lord's mediating work and the practical methods of applying the atonement to individuals and to the race.

The whole work is based on the application of the earlier principles by which the evolutionary process used to be explained. This, we think, to be a fundamental error. His cosmology begins with matter as indeed a product of divine will, but so potentialized that not only the inorganic cosmos, but the rational man, is its product. On account of this ill-digested hypothesis, God's immanence is made impersonal; sin appears in the unfolding order, and no amount of argument can liberate it from the chain of genetic necessity. This seems to us the gravest mistake, and Dr. Simon declines to be held by his own sequences. Furthermore, we find law put into unfair antagonism with personal relations, as if the two could be in real conflict; the forensic aspects of the reconciliation, therefore, suffer a wrongful eclipse. The evolutionary idea of the incarnation as being a long historical process, leads to an undesigned indentification of Old Testament acts and characters with the Messiah Himself. The theory that the Logos is the name given exclusively to the second person of the transcendental Trinity, debars the thought of actual sonship as an eternal, as well as human, relation. That the incarnation was the entrance of this Logos into humanity in a sort of an Apollinarian way, is incapable of demonstration, and is destructive of the humanity of Christ. The further thought that this Logos either wholly or partially laid aside his consciousness, exercising it, if at all, at rare intervals, is certainly not in harmony with synoptic or Johannine statements, nor with any known psychology. And how could Christ be unconscious of his immortality, when he declares himself to be the Resurrection and the Life, and makes himself the ground by which that inheritance is obtained? It is impossible on the basis of physical potentiality to elaborate the spiritual order of the universe, or the relation of God to the organic order in time and space. It is a hazardous, yes, fatal, monism. (Scribners' Importation, pp. xxii, 387. \$2.75.)

God's Education of Man, by Pres. W. DeWitt Hyde, is marked by the raciness and unabashed assurance of the author's style. There is a certain vividness, spice, and aptness in the concluding contrasts between types of idealists. Yet, in these characterizations there is a confusion between ideality and idealism. There is also a descent into caricature as well, especially in the comparison between Garrison and Lincoln, and a still greater exaggeration in the offset of Burne-Jones against Watts. We are glad to read the beautiful tribute paid to the matchless foresight and energy of Dr. Hamlin. It is true, as President Hyde himself confesses, that he has used the heirlooms of evangelical theology, and he has given them a bizarre coat of paint. In spite, however, of the breezy rush and pressure of his sentences, we fail to see any reorganization of the faith, such as he sets out to accomplish. The ideas and the methods do not rise any higher than the usual level of idealistic philosophies of religion. We do see a grave abuse of the term ethics and a bumptious monism, an unscientific idea of law, and a Catholicising of justification by faith. But

none of these things are new or vitalizing. We are convinced that God's Education of Man will not be carried on after President Hyde's pattern. (Houghton, Mifflin & Co., pp. xii, 252. \$1.25.)

The Master Idea, by Raymond L. Bridgman, is a closely argued discussion of a fundamental theme. He aims to present a conception of God, the energy in all things which shall meet the crudeness of materialistic conceptions, and the vagueness of the pantheistic explanations. His master idea is that there are in all the universe but three kinds of existence. God, God's energies in the material and so-called immaterial realms, and created free wills. All energy not free will is but the constant action of God. The theistic argument is presented fully and forcibly with considerable freshness of treatment, though without very much that is new in content. His discussion of free will is presented with more than usual cogency, and in a manner more outspoken and untrammelled than usual. His main thesis is applied to problems of the intellect, to political life, and to personal experience. The fact of God's energy and yet of free accountability is used with much practical effect in his discussions of social responsibilities, and he carries his logic without flinching in his views of personal duty and destiny. The flow of the argument is somewhat broken by the numerous chapters into which the book is subdivided—but this arrangement adds to the clearness of the applications of his thought. Reiterations of his theme ("the trinity of God, God's constant action and created free wills"), and frequent recapitulations of his previous contentions also aid his thought. Without these it would be difficult to follow him, for the style of the book is heavy, somewhat vague in places, and is lacking in concrete illustration. (Pilgrim Press, pp. 357. \$1.50.)

In the great world of religious thought these are days of broad review. A passing token of this is Dr. Gladden's *How Much is Left?* The doctrines discoursed upon are God, Creation, the Supernatural, the Bible, the Devil, Original Sin, the Trinity, the Person of Christ, the Atonement, Predestination, Conversion, Baptism, the Eucharist, Immortality, and Heaven. A glance at the title and date of the book would lead one to expect a treatment that is thoroughly modern and fresh. But on reading one is surprised by the meagerness of material that can lay any claim to be new. We are most of the time kept in an ancient hall, and made to hear once more the whirl and clash of age-long debates. The real aim of the book is not a sober-minded survey of the present standing of religious thought, but the re-exploiting of modern American theological liberalism. The chief contentions are that God is Love, that the Supernatural is natural, that the Bible's "treasures" are "in earthly vessels," that there is no devil, that the tenet of original sin is "heathenish," that the word "person" must be dropped from discussions of the Trinity, that the Incarnation is the culmination of human evolution, that all theories of the Atonement hitherto orthodox are famine smitten, that Christ saves men, not by pity nor by expiation, but by sympathy, that the dogma of predestination is "horrid," and that baptism is merely a recognition that its subject is by nature God's child. Along with all this there is much

that is excellent, *e. g.*, in the chapters on God, Creation, and Conversion. But in general the book is of the negative and contentious type, rather than positive and irenic. "How Much is Gone?" would be a more truly descriptive title. The mood of the writer is prevailingly bellicose. The author has clearly never fathomed the deep significance of sin. One cannot help thinking how differently the theme would have unfolded in the hand of the late lamented Professor Stearns of Maine. (Houghton, Mifflin & Co., pp. iv, 321. \$1.25.)

In 1888 a letter was addressed to the late Bishop Williams of Connecticut by Dr. S. J. Andrews, dealing with the nature of the church. This letter has been recently re-edited, the revision being completed but a few days before the Bishop's death, and is now published under the title, *The Church and its Organic Ministries*. These are its essential positions: The Church is an organism; its membership includes all the baptized; baptism is God's act, constituting sonship; this sonship and membership are indissoluble except by spiritual death; this organism is permanent, it being impossible to add or annul any part; accordingly the fourfold ministry, being divinely ordered and also in close keeping with the nature of man, is reduced only at cost of an essential member; the cessation of the Apostolate was due to sin in the early Church, and is the explanation of present dissension; the restoration of the fourfold ministry, mentioned in Eph. iv, is essential to the unity and perfection of the Church. In support of these affirmations there is brief, but careful, discussion of the views and practices of Apostolic times, of the modification of early post-Apostolic days, of the nature of sin in the Church as bearing upon this theme, of the lasting failure to attain Christian unity, and of the predictions by Christ and the Apostles of deep and wide-spread trouble corresponding to the actual experience of the Church, but occasioned by wide-spread sin. All this is powerfully done. We wish it might be widely read. The discussion which the letter occasions will center around its view of the sacrament of baptism and the office of the ministry. Do these *mean* what this author avers? And these two are really one, viz., *How* does the Holy Spirit work? Are all the baptized by virtue thereof sons of God? Is adoption inseparable from this rite? And are the four offices of the ministry — Apostles, Prophets, Evangelists, and Pastors — immutably essential? Are Christ's full leadership and life unattainable except through these orders? The letter is a model exhibition of sincerity, fidelity, fearlessness, and clarity. (Glasgow. David Hobbs & Co., pp. 131.)

The Heavenly City is a brief book embodying a rather stirring collection of fragmentary utterances from numerous writers in prose and verse upon its nature, the way thither, its inhabitants, its activities, and its glories. Especial attention is given to the presence and place of children there. (Philadelphia. The Union Press, pp. 94. 50 cts.)

From Dr. W. L. Davidson, Professor of Logic and Metaphysics in Aberdeen, we have a compact little treatise on *Christian Ethics*. The discussion omits all treatment of conscience, freedom, nature of right and

wrong, and the "recognized ethical duties — such as prudence, temperance, courage, patriotism, truthfulness, honesty, gratitude, justice, piety, devotion." The chief lines of thought pursued are the peculiar nature of Christian Ethics as contrasted with Hebrew and Pagan ideals, its conception of happiness, its strictures and rewards, its inwardness and growth, its characteristic virtues — faith, hope, humility, and charity — its fruits, and its force. The volume closes with a statement of Christianity's optimistic view of the problem of evil. As will be seen, the discussion is peculiar, indeed unique, in its choice and omission of themes. What reason governed the author does not appear, nor is it easy to guess. The positions are healthy and true, and quite simply set forth. Nothing is original or noteworthy or profound. Nor is the book an outline. It is rather a set of simple sketches. (Revell, pp. viii, 146. 75 cts.)

The Wider View has for its sub-title, A Search for Truth, and proves to be a scrap-book of passages from here, there, and everywhere that have struck the collector, Mr. John Monroe Dana, as well and truly said. These he has gathered together under captions like Truth, Revelation, Creeds, Sectarianism, Humanity, Love, Religion, The Coming Church, Death, etc. His general position is indicated by the tone of his Introduction, which discerns in the past little but theologic warfare and the pursuit of false ideals, but which believes that "the world waits, hungering for sincerity and truth, . . . and refuses longer to hold to the make-believes of the conventional faith," and which answers the question, "Where is the world now discovering God?" by saying, "In the religion of humanitarianism." The leading sources of quotation are as follows (in order of frequency): Emerson, Whittier, Tennyson, Amiel, Holmes, Ruskin, Lowell, Carlyle, Browning, Martineau, Max Müller, Theodore Parker, Walt Whitman, Jesus, Paul — from which we infer that the unfolding of the real truth is mostly in these latter days and somewhat largely through American prophets. (Putnams, pp. 261. \$1.50.)

The close of the old year brought to our table an unusual visitor — a religious poem of extended and varied form, entitled *Christus Victor*, by Henry Nehemiah Dodge. Its exquisite typography and binding, the suggestion of its title, and its modest, reverent notes of preface, win respect at the outset. And as one sets forth in it and begins to note its exceeding beauty of imagery and expression, the steady march and cumulation of its argument, and its expansive and profound views of cardinal Christian truths, he realizes that after all the voice of noble religious song in these latter days is not as wholly lost as is often supposed. The poem's plan is simply that of a prolonged soliloquy. The speaker almost throughout is supposed to be a student who, alone in his room with his books and a skeleton on which he has been working, while a wintry tempest rages without, falls to musing on the nature of the soul as the tenant and master of the marvelous bodily machine. Then his thought reaches out to the myriads of souls, past and present, with their infinitely various capacities and experiences, and so comes face to face with the ultimate problem, the destiny of humanity. As he thinks of the world-forces and the world-facts, material and spiritual, the belief in God's infinite

love asserts itself more and more, provokes one question after another, especially regarding the meaning of pain, sorrow, sin, and death, and at length evokes a passionate appeal to Christ to reveal to him more fully the meaning of his sacrifice and its efficiency in overcoming the forces of evil and their effects. In response, the Saviour vouchsafes a somewhat extended account of his supreme struggle on the Cross, and explains something of the glory of his triumph, whereby he has become the universal and absolute Victor. At the end the heavenly hosts break forth in an ecstatic song, and peace and joy descend upon the inquirer's heart.

The argument is explicitly directed to the establishment by artistic means of the doctrine of Universal Salvation as necessarily involved in the tragedy and triumph of the Cross. Whatever one may think of the bare logic or the exegesis employed, and however he may hesitate about accepting the conclusion as an assured truth, he must grant the extraordinary vigor, ingenuity, and majesty of the poem. The reader finds himself captivated by the genuine artistic merit of the treatment, the more so because the theme is so difficult and so apparently unsuited to poetic handling. He is likely to return again and again to many passages because of their loveliness, their eloquent energy and passion, their remarkable use of Biblical and other allusion, their occasional bursts of noble indignation or high sympathy, or their touches of half-prophetic intuition. And he can but wonder that the whole seems as sustained, unified, and climacteric as it surely does.

It is likely that this volume will provoke much discussion. Probably its reading has danger for a mind not fully assured of the responsibility of the life that now is, or perhaps prone to dwell too sentimentally on the mysteries that lie beyond. But in spite of its debatable logic, the book must be the source to many a reader of noble delight and positive benefit. (Putnams, pp. 186. \$1.25.)

Dr. Henry M. Booth, late President of Auburn Seminary, has published his Inaugural Address, and several graduating addresses to his students, in a volume entitled *The Man and His Message*. The keynote of the volume lies in the word "for": the preparation of the man for the great message he has to carry. It is not so much the man shaping his message, as the message shaping the man. This dominant note of the Inaugural is carried into his successive addresses from year to year. He speaks of "Power from on High," "Ambassadors on behalf of Christ," "Jesus Christ, and Him Crucified," "The Mind of Christ," "Watching for Souls," "Stewards of the Mysteries of God." The value of his words lies in his insistence upon an objective gospel; his conception of preparation as lying in a deep apprehension of the Christ-center of one's message; and a realization that a substance of conviction is the first necessity of power. So much is made now-a-days of the intellectual and practical equipment of the minister and his preaching "up to the times" that it is very refreshing to have before us a discussion which goes deeper. The charm of these words lies not so much in their scholarly value — beautiful as this is — but in their deep spiritual quality, combined with an affluence of familiar yet dignified illustration. Throughout

you feel, moreover, the personal touch of a great-hearted man with the young men of his charge, as he sends them out to a fruitful ministry. They are fine specimens of the academic address surcharged with deep spiritual earnestness. (Revell, pp. 163. 75 cts.)

The Principles of Public Speaking, by Dr. Guy Carleton Lee of the Johns Hopkins University, is an ambitious book. In about 450 pages it aims to present a "comprehensive" account of Vocalics, Elocution, Gesture, the History of Oratory, the Varieties of Practical Speech (from Conversation up to Extemporaneous Speaking and Debate), from Parliamentary Law, together with a large number of routine exercises, examples of principles, and selections for practice. One stands aghast at the author's programme. Yet he cannot withhold praise for the skill with which it is carried out, for the author has genius for summary classification, for terse, rapid, clear presentation, and for apt illustration, and he has, furthermore, a cock-sure certainty as to what is true. The work shows signs of having been compiled from many sources, and naturally lacks unity. Somehow, also, it gives the impression of proceeding from a mind that has not thought laboriously and deeply for itself. But, in spite of serious deficiencies in certain places, this volume is a substantial accession to the dignified and earnest literature of a great subject. (Putnams, pp. 465. \$1.75.)

Dr. Addison P. Foster is widely known as an energetic advocate of the cause of the Sunday-School. He has recently put forth a special handbook on the subject, entitled *A Manual of Sunday-School Methods*. It is made up of two parts, one addressed to the superintendent, the other to teachers. The first discusses the general theory of the institution, the special duties of its administrative head, all the ordinary details of school routine, including classification and the library, and the relations of the school to its environment and to sister schools, especially as associated in some way. The second treats of the teacher's vocation, his character, fitness, and training, and of ways of working, especially in difficult and perplexing conditions. In general, the book may be safely said to be wise and helpful. It is based on experience and wide observation. Its spirit is admirable. Its form is positive, without being over-sure or dogmatic. It is a genuine contribution to the literature of the subject. We are specially pleased with its recognition of the peculiar needs of adults and other scholars. The Sunday-School must, of course, be regarded and be built up from the bottom upward, that is, from the little folks as a starting-point; but it will not fulfill its mission thoroughly unless it is equally studied and developed from the top downward, from the standpoint of those who have outgrown childish things. (Am. S. S. Union, pp. 344. 75 cts.)

Unqualified commendation can be given to Rev. R. DeWitt Mallary's pamphlet on *Family Worship*, now issued in a revised and enlarged form. It contains a skillfully constructed general survey of the subject, historical, philosophical, and practical, which is expressed with singular felicity and force; a short special essay on "The Blessing at the Table"; and a few

well-selected "Orders of Service." There is a finish and grace about the whole presentation that go far to give it effectiveness, and, surely, the thesis on which it rests is sound — that family religion is the basis of all religion and morality in the Church and in the state. We hope that this unpretending, but weighty, pamphlet will have the general circulation and reading that it merits. (Cong. S. S. & Pub. Soc., pp. 82. 25 cts.)

The Monday Club rounds out a quarter-century in its series of *Sermons on the International Sunday-School Lessons* in the issue for 1900. Its thirty-three contributors to this volume represent all sections of the country; the very names are a guarantee of the value of the contents, and we are not disappointed. The teacher who looks here for a detailed comment on each lesson will be disappointed; but one will find able treatment of some one or more themes which spring out of each lesson and which will prove particularly helpful to the teacher of a Bible-class. Some of the sermons are rather striking for their originality and force. (Pilgrim Press, pp. 418. \$1.25.)

From the "Golden Rule," the "Congregationalist," the "Ramshorn," and other papers, Amos R. Wells has collected a volume entitled *Sermons in Stones and in Other Things* — some practical lessons for life drawn from every-day surroundings. When we discover that there are ninety-four "Sermons" in a book of about three hundred and fifty pages, the necessary brevity of each is manifest. Mr. Wells has kept his eyes and mind open to the moral suggestiveness of nearly every little thing he encounters. He groups his material as "Sermons in Stones," "Plant Preachments," "Astronomical Reflections," "Electricity," "Telephone Talks," "Camera Lessons," "Printers' Parables," "In the Course of Business," "Highway Homilies." He takes different stones, bricks, minerals, sunspots, trolleys, kaleidoscopes, and learns moral lessons from them. He discusses "making two bites of a cherry" in its ethical value. "Ring off," "The line is busy," and "Talk easy," from telephone phraseology each has its parable to his attentive mind. "Short exposures and long," "O. K.," "Shine 'em up, Boss," "Don't talk to the motorman," and other phrases familiar in doors and out have homilies for the author which he would transmit to his readers. The book is quite suggestive in many regards, but the author evidently strains pretty hard in places to get out his sermon. It will be of value to stimulate use of one's eyes in the common avenues of life. It may tend to fasten whimsicalities, unless properly discounted. (Doubleday & McClure Co., pp. 342. \$1.)

Of the papers in *The New Evangelism*, by Henry Drummond, those on "The Contribution of Science to Christianity" and "Spiritual Diagnosis," have appeared before. The other papers were not intended for publication, nor were they revised by the author. The paper on the New Evangelism is interesting, as showing how a man like Drummond kept and emphasized his evangelistic fervor while accepting many of the tenets of modern science. He also aims to show how certain restatements of doctrine ought to increase the effectiveness of the Gospel. There is

not much that is new in the papers published to one familiar with his books, or to one who has read Dr. Smith's Biography of Drummond. Students of foreign missions will find his paper on this subject stimulating, especially his estimate of Christian facts and forces in different fields. The two papers formerly published created considerable controversy and published discussion in their day, and so need not be revived here. The chief value of this book lies in its supplement to his other works, and its enlargement of some points only partially discussed by him in his essays and letters. (Dodd, Mead & Co., pp. 284. \$1.50.)

Rev. G. Campbell Morgan has become very favorably known to the Christian people of this country through his addresses at Northfield, and his evangelistic tours. He is a man of strong personality and impresses his audiences deeply. Under the title, *Life Problems*, he has gathered a series of six sermons on the spiritual life. They are entitled, Self, Environment, Heredity, Spiritual Antagonism, Influence, Destiny. With some originality of thought and occasional beauty of expression are combined the somewhat glaring faults of a spoken style unrevised, which is often irritating to the reader. The sermons are strongly Biblical and practical. (Revell, narrow 8vo, pp. 154. 50 cts.)

The Resurrection of our Lord Jesus Christ must frequently be on the lips of every minister of Christ's Gospel. A little book containing a "Symposium" upon this subject by eminent preachers, such as Alexander Maclaren, Dwight L. Moody, C. H. Spurgeon, T. DeWitt Talmadge, and Canon Liddon, is of interest not only for the excellence of the matter it contains, but for its exhibition of varied modes of representing a noble theme. As such, this book can be heartily commended. (Revell Co., pp. 127. 30 cts. net.)

Hamilton Wright Mabie will enlarge his circle of appreciative readers — already a goodly company — by his little volume entitled *The Life of the Spirit*. Mr. Mabie belongs to the class of literary interpreters — we use this word in distinction from literary critics. The latter aim at critical estimates of worth; the former try to find the worth for practical uses. This, Mr. Mabie has done in other volumes devoted especially to books and authors. He has given us little as yet of creative literary work from his pen; but he has been among the most helpful men of our day in this country to apprehend the right trend and tone of our literary choices. It is peculiarly interesting, therefore, to have from him a book treating of spiritual things, and to see how a man given to letters apprehends certain doctrinal and practical aspects of truth. The book can hardly be classed as devotional literature, but we may call it a sample of literary devoutness. He talks to us about the religious aspect of life, the consciousness of sin, the Christmas vision, prophecies of Easter. He speaks of the hills and the sea, the sky and religion out-of-doors. He writes of repose in work and strife, the root of courage in troubled times and times of change. He looks at some sources of pessimism, and the sorrow of knowledge, retreats of the spirit and the pains of growth, bearing burdens and the loneliness of life; in fact, themes often spoken

of and written about by ministers. But a professional character often inheres in what *we* say, which discounts it for many who will yet listen to Mr. Mabie. Perhaps by reading his book we may catch some of his secret. (Dodd, Mead & Co., pp. 361. \$1.25.)

Secretary F. F. Ellinwood, D.D., of the Presbyterian Board of Foreign Missions has, from his long service, acquired a right to speak on missions, and when he does others with less experience may well listen. His recent book, *Questions and Phases of Modern Missions*, shows a broad grasp of the situation and a careful weighing of all its features. There is much instruction and much sound sense in these discussions. The scope of the book is shown by the titles of the various chapters: Present Hindrances to Missions and their Remedies; Reflex Influence of Foreign Missions on the Christian Church; The Foreign Mission Board a University of Beneficence; The Place of Higher Education in Missionary Work; Medical Missions; The Faith Element in Missions; Faith in One's Star and Faith in God; a Buddhist Doctrine of Salvation by Faith; Ancient Hindu Doctrine of Sacrifice and the Gospel of Christ. All but the last two of these chapters deal with practical phases of mission work. In Part II are five chapters of an historical nature: Napoleonism in America; The Regeneration of Mexico; The Dawn of Hawaii; The Acquisition of the Spanish Colonies from a Missionary Standpoint; An Anglo-Saxon Alliance in Foreign Missions. In these attention is called to the intervention of Providence in opening the way for the spread of the Gospel. (Dodd, Mead & Co., pp. xvi, 281. \$1.50.)

Self-Supporting Churches and How to Plant Them is the somewhat narrow title of a book by W. H. Wheeler. It is in part a story of the life of Rev. C. H. Wheeler, D.D., for forty years a missionary of the American Board at Harpoot, Turkey. And yet it is less of a biography than a filial tribute. Essentially, it is a discussion of missionary methods and conditions in which the son seeks to represent the father's views, rather than his own, although his own frequently appear. The question of native self-support receives fuller treatment than some others, because it was rather a distinctive characteristic of the elder Wheeler's work; hence, the title. We most heartily commend the book to those who desire to study the problems of the missionary's life; it will be suggestive to many a pastor likewise. We wish that the literary and typographical form were more worthy of the theme. Secretary James L. Barton and Dr. Cyrus Hamlin furnish Introductory Notes. (Better Way Pub. Co., Grinnell, Iowa, pp. 398. \$1.)

In *The Future of the American Negro* Mr. Booker T. Washington, the best-known Negro in America, has presented to the wide-reading public the views concerning his own race and the solution of its problems which he has been expressing for some years in addresses and brief articles, and embodying with all his power in his noble institution at Tuskegee. We are impressed most of all in this book with its temperateness and abounding charity. No stinging words of accusation, no trace of what we would consider most natural resentment at certain treatment accorded

his people in some sections, are here; rather, all is calmness. In this self-restraint and poise is seen the greatness of the man. He accepts conditions as they are, and with a clear vision he endeavors to set them right without fussing over what he cannot mend. His plea for industrial education, for a recognition of the identity of interest of white and black in the South, and for justice to the black in order that both races may be blessed. The latter point, however, is less emphasized than the other two; these are repeated over and over and form the chief burden of the author's message. No man has a better right to speak in this matter, none is sure of a wider hearing; and the book is convincing on the points just mentioned. Mr. Washington has done a great service to his race and to the country in his work at Tuskegee, by his persistent proclamation of the gospel of skilled labor, and thrift and property-holding for the negro; he has added to that service in putting in this permanent form his thoughts on this vexing question. May his appeal for the multiplication of manual training in the South meet abundant response. (Small, Maynard & Co., pp. 244. \$1.50.)

It is an interesting sign that every year brings a few more books on hymnody. A recent specimen of this class is Rev. Duncan Campbell's *Hymns and Hymn-Makers*, which forms one of a series of popular hand-books called "The Guild Library," published by Scottish Presbyterians. This is distinctly a popular book, striking out no new paths, contenting itself with materials already gathered, and aiming simply to provide useful annotations on the hymns contained in some six of the leading Scottish hymnals. Within its chosen limits the work is well done, and for circulation among those who do not know the larger and more original treatises on the subject it may be cordially commended. (Scribners' Importation, pp. 195. 75 cts.)

Alumni News.

EASTERN NEW ENGLAND ASSOCIATION.

The Eastern New England Alumni Association of Hartford Seminary met, November 13th, at the United States Hotel, Boston, for the annual meeting and dinner. Rev. Augustus C. Thompson, D.D., '38, who was re-elected president, read a very interesting paper on "The Psalter and the Clergy." Professor Waldo S. Pratt brought the greetings from the Seminary and spoke of the unusually bright outlook of the institution. The attendance, interest, and enthusiasm of the meeting indicated the intense loyalty of the alumni for their *Alma Mater*.

Samuel B. Forbes, '57, concluded his work with the Wethersfield Avenue Church, Hartford, on Jan. 31, after a service there of twelve years.

Leavitt H. Hallock, '66, after a year's engagement, accepts a call to the permanent pastorate of Plymouth Church, Minneapolis, Minn.

J. Henry Bliss, '69, and family were given a farewell reception and a purse of gold on Nov. 10, at the conclusion of his notable fourteen years' pastorate in Franklin, N. H.

S. Sherberne Matthews, '71, was installed over the church in Danielson, Conn., Jan. 19, after having fulfilled his engagement of a year.

Immanuel Church, Worcester, Mass., of which George S. Dodge, '72, is pastor, laid the corner stone of its enlarged edifice on Oct. 8. The enlargement will increase the capacity of the building threefold.

F. Barrows Makepeace, '73, of Springfield, Mass., has declined the call of the Normal College of that city to lecture on church methods and assist in raising money for the institution.

John H. Goodell, '74, recently professor of the English Bible in Pacific Theological Seminary, has accepted a call to the church in Petaluma.

Lewis W. Hicks, '74, read a paper, Nov. 7, before the Connecticut Historical Society, Hartford, on "Mr. Ralph Wheelock, Puritan."

The Centennial of the First Church in Holyoke, Mass., George W. Winch, '75, pastor, was celebrated in December. The church debt of about \$23,000 had been quietly wiped out as a centennial surprise for the

pastor, and \$500 had been raised for a new organ. Since the pastorate of Mr. Winch began, in 1888, the growth of the church and Sunday-school has been phenomenal.

Lyndon S. Crawford, '79, recently a missionary of the American Board in Turkey, has accepted the call of the church in Southwick, Mass.

Pilgrim Church, Minneapolis, Minn., Calvin B. Moody, '80, pastor, reports the conclusion of a prosperous year, with money in its treasury, and a bright outlook for 1900.

Edward A. Chase, '83, was installed, Oct. 10, as pastor of the church in Wollaston, Mass.

At the meeting of the North Dakota Association in Fargo, Oct. 10-12, Charles A. Mack, '84, spoke on "The Christian's Rest and Worship Day," "earnestly pleading for better Sabbath observance."

The fifteenth anniversary of the First Presbyterian Church in Lonsdale, R. I., of which John Montgomery, '84, is the pastor, was celebrated Nov. 3, with fitting services, the pastor delivering a brief historical address. The outlook of the church is very hopeful.

Charles S. Mills, '85, is president of the Cleveland, Q., Congregational Club.

David P. Hatch, '86, lately secretary of the Maine Missionary Society, was installed, Dec. 6, as pastor of the South Church, Lawrence, Mass.

Fred T. Rouse, '86, was installed, Oct. 24, as pastor of the First Church in Appleton, Wis. The sermon was preached by Leavitt H. Hallock, '66. This church has a Sunday evening club, with a membership of about six hundred. At the last communion of the retiring pastor seventy-one were admitted to the church, and at the first of Mr. Rouse twenty were received, the most of them coming by confession.

The church in Norfolk, Conn., William F. Stearns, '86, pastor, has raised a sufficient amount of money to pay the salary of George M. Rowland, '86, during the year 1900, Mr. Rowland being a missionary of the American Board in Sapporo, Japan.

Samuel A. Barrett, '87, lately of East Hartford, Conn., has accepted a call to the church in Gilbertville, Mass., and has already begun his work.

The First Church in Enfield, Conn., signalized the return of their pastor, Oliver W. Means, '87, after an absence of two months, by a reception and a beautiful gift of silver to himself and wife, thus testifying to the esteem in which he is held after his pastorate of eleven years' duration.

The church in Mittineague, Mass., of which Alpheus M. Spangler, '88, is pastor, observed with appropriate exercises the fiftieth anniversary of its organization the second week in January. The anniversary address was given by Rev. John E. Hurlbut, '74, a former pastor. Under the leadership of Mr. Spangler the church is doing an increasingly efficient work for the community.

William J. Tate, '92, recently of Lockport, N. Y., has declined the

call extended to him by the church in Derby, Conn., and has accepted a call to Higganum, in the same state, where he has already begun his labors.

Frank S. Brewer, '94, of New Hartford, Conn., has received a call from the Tabernacle Church, St. Joseph, Missouri.

Ozora S. Davis, '94, of Springfield, Vt., has accepted a call to the church in Newtonville, Mass., and begins work Feb. 1.

Miss Laura H. Wild, '96, is secretary of the city department of the "American Committee of Young Women's Christian Associations," Chicago, which has under its care about sixty city associations. An association settlement has recently been established under the auspices of this committee, with which about five hundred girls have connected themselves in the various clubs and classes. Strong emphasis is laid upon the religious side of the work, to which is attributed, to a large degree, the success of the new enterprise.

The church in Stafford Springs, Conn., Edward W. Bishop, '97, pastor, closes its year with a substantial increase in the size of its congregation and membership, and reports a doubling of its contributions.

Gilbert H. Bacheler, '97, was ordained, Oct. 11, in West Newfield, Me., where he has been serving the church for several months.

Winfred C. Rhoades, '97, late principal of Chadron Academy, Neb., was installed Jan. 17 as associate pastor of Eliot Church, Roxbury, Mass. The January number of "*The Eliot Church Messenger*," the organ of the Y. P. S. C. E., may well be called "a Rhoades number," since it devotes the greater part of its space to words of Welcome to the new pastor from every department of the church, reviews the past career of Mr. Rhoades and gives an extra leaf with a fine picture of the pastor-elect. Seldom does one enter upon a new work with a more cordial greeting than has been given to Mr. Rhoades.

Alonzo F. Travis, '97, has accepted a unanimous call from the church in Kensington, Conn., to serve them for one year.

William B. Tuthill, '97, has accepted the call of the First Church, East Hartford, to labor among them for a year, and begun his work there.

The church in Hallowell, Maine, John R. Boardman, '98, pastor, has been quickened by the labors of Supt. S. H. Hadley of the McAuley Mission, N. Y. The church is well organized and is looking hopefully into the future.

The church in Gettysburg, So. Dakota, Ransom B. Hall, '98, pastor, has been making extensive repairs upon its building. Mr. Hall is doing special work at outstations, from which he draws new life into the church.

J. Spencer Voorhees, honorary member of '98, who declined a call to the pastorate of the church in Plainville, Conn., was installed, Dec. 7, as pastor of the Roslindale Church, Boston, Mass.

At Walker, Minnesota, Stanley A. Chase, '99, "is holding the ground against poverty, indifference, and an invasion of a Methodist elder"; so writes a correspondent in the *Congregationalist*.

Morton D. Dunning, '99, was ordained, Oct. 22, over the church in Forest Grove, Oregon.

J. Howard Gaylord, '99, was ordained and installed, Nov. 21, in West Brookfield, Mass., having accepted a call to the pastorate of the church in that place. Mr. Gaylord was married in Hartford, on Dec. 5, to Miss Esther Pratt of Hartford.

Frank A. Lombard, '99, has been called to be the assistant pastor of the Central Union Church of Honolulu, S. I.

Jesse F. Smith, '99, who has accepted the appointment as a missionary of the American Baptist Missionary Society to Burmah, India, was ordained Oct. 3 in Bloomfield, Conn. Mr. Smith was married at Westboro, Mass., Nov. 8, to Miss Cora Blanchard of Hartford, Conn.

A correspondent writes of Philip W. Yarrow, '99, of Fosston, Minn., that he "is putting the best cultur  of the schools into a frontier field, peculiarly difficult from its location near a large reservation and the absorption of the people in business gains." Since he came a church edifice has been reared, and a new life infused into a moribund church.

Seminary Annals.

PROFESSOR PATTISON'S LECTURES.

A series of four lectures on "The Modern Sunday-school" was delivered before the Seminary by Rev. T. Harwood Pattison, D.D., Professor of Practical Theology in Rochester Theological Seminary, November 3-8.

The first lecture was largely preliminary, presenting the Biblical attitude toward the child. There are two fundamental principles in the Old Testament view. First, the family, including the children, is the basis of social and religious life; second, the place of the child in the theocracy is everywhere recognized. This gave him the educational influence of association in all the national feasts and assemblies. This relation of the child to the national life necessitated some sort of religious training. This began first in the home, and was followed by the institution of the synagogue school. The New Testament teaching does not differ materially from the attitude assumed in the Old Testament. The modern Sunday-school is thus in direct line with the Biblical teaching, combining the element of *instruction*, embodied in the synagogue, with the *personal*, sympathetic attitude of Christ.

The second lecture dealt with "The Relation of the Minister to the Young People of School and Congregation." While church and Sabbath-School in no sense supply the place of parental restraint and instruction, very often, where the conditions of home instruction are lacking, the influence of the pastor becomes an efficient substitute. First of all, the minister must learn to be the friend of children. Much is to be gained from the mere association of memory with things and persons distinctly religious. This influence of friendship is to be carefully distinguished from mere authority over the child.

The minister must study the needs of the child. The stages of the child's development must be specifically met. These are three, the imaginative, the memoriter, and the reflective period. In the stricter pastoral relation, the aim should include the care of children in thought and visitation. Adaptation must be had to their tasks and aptitudes. The pastor should learn how to *talk* to children. Wherever possible, he should gather them into classes for religious instruction, but care must be exercised here, not to force the developing mind of the child into formulas and

modes of thought suited only to older experience. Such enforcement results in a spirit of untruth and cant in the expression of religious life. The child has a place in the pastor's pulpit ministration. He should insist that the children be brought to the service, even if the school must be sacrificed.

The barrenness of the average church service for the child is due to lack of parts in which he may intelligently participate. The responsive readings should be selected with the children in view, and the hymns selected with reference to their needs. Children should be especially remembered in the pastoral prayer. Allusions, illustrations, and figures are to be chosen with special reference to the child's attention.

The third lecture treated "The Minister and his Relation to the Officers and Teachers of the School." The Sunday-School is the church and congregation, especially the children, meeting for the study of the Scriptures. It is not simply a *part* of the congregation, but the congregation as a whole, that meets in the ideal Sunday-School. As a function of the church, the school is therefore dependent upon the minister's care, and subject to his supervision. In relation to the officers he should be a helpful and hopeful fellow-worker. In relation to the teachers he should especially emphasize the spiritual side of their work. Normal classes under his direction should be organized for the cultivation of the art of teaching, but particularly for the sake of supplying the right material for instruction in the school. The tendency to the mechanical, so natural in Sunday-School teaching, can be avoided only by raising the spiritual tone of the whole teaching force.

The concluding lecture dealt with "The Pastor in the School." Here, by personal example and teaching, he should seek to emphasize three things. First, reformation. Politeness and grace of manner may be taught by his example. Through the school he may bring himself into touch with not a few homes, into which he may bring many needed reformations. The second great aim of the school is information. While it may not be advisable for the minister to be a member of the regular teaching force, he should be ready to supply the vacant place. Particularly should he keep his grasp upon the classes of young men. Lastly, there is the work of transformation. The pastor should co-operate strongly with the teachers in pressing upon scholars of a certain age the need and duty of personal religious decision. The school should be made a power as a revival force in the church.

The annual reception to entering students, tendered by the Students' Association, occurred on Saturday evening, Oct. 21. Seventy-five guests were present.

The first general exercise for the year was held on Wednesday afternoon, Oct. 18, and consisted of four addresses from students, giving details of experience in various kinds of work during the summer. Mr. Fulton gave a very graphic account of his experience at Ossipee, N. H., where he had the care of two mission churches. Mr. Dana spoke at some length of the problems confronting the pastor in the small western town, giving the facts from his experience in the West, particularly from his summer's work at Nora Springs, Ia. Mr. Ide gave an interesting picture of the life of the clerk in the summer hotel. His portrayal of various types of the summer boarder was especially enjoyed. Mr. Hodous, who was engaged for a number of weeks in the work of the "Forward Movement for Missions," spoke of the general plan of the movement, the methods employed, and some results of his own work.

Oct. 25, Mr. White preached from the text in II Samuel 22: 25-27, with the theme, "Man's Limitation of God's Revelation," treating it from the aspect of the God-side, the man-side, and the result when both of these are combined. God is most ready to reveal himself to man, but man, through lack of appreciation, desire, and preparation, is unable to receive the revelation. To the purified and receptive heart God, in his mercy, perfection, and purity, will present himself.

At the general exercise on Nov. 8 Mr. Ananikian read an exegesis of Isaiah 1. The sermon was by Mr. Trout, from I John, 1: 3. The theme was "Correlation of the Prophetic with the Historical View of Christ." It was shown in the first place how the Gospel and Epistles of John grew out of the necessity for a more universal view of Christ, supplementing the presentation of Jesus in the Synoptics. In the second place, it was shown how this larger view of John is safeguarded through his firm grasp of the historic Jesus. The need of this twofold grasp of Christ in our own time was emphasized by a review of certain tendencies in modern thought. Professors Perry and Paton were the critics.

On Nov. 15 the exercise consisted of a hymn analysis by Miss Stevens, who spoke comprehensively on The Hymns Dealing with the Holy Scriptures. Mr. Treat preached the sermon from the text, Luke 24: 16; theme, Some Hindrances to the Vision of Christ. The failure of the disciples to apprehend Christ was not due either to lack of desire or to want of love, but rather to lack of such comprehensive knowledge of his mission as they might have attained. So most of our failures in the Christian life arise from a misuse of the very means which ought to contribute to vital fellowship with Christ. This was illustrated with reference to prayer and the use of the Bible. Professors MacDonald and Hartranft acted as critics.

Mr. Manwell preached before the Seminary on Nov. 22, from Mk. 1: 12, 13; theme, Wilderness Experiences as Preparation for Service. Such experiences come to us all. They are times of the soul's searching, from

which may result a deeper *knowledge* of self, a clearer *vision* of life's mission, and a sincerer *devotion* to life's service.

The last sermon of the term was delivered by Mr. Talmadge, from II Cor. 1: 3, 4, on the Need and Value of Divine Comfort.

On Nov. 3 the Seminary was addressed by the Rev. Henry J. Bruce of Satara, India. He spoke of the providence of God as a determining influence in the plan and work of life, illustrating the theme from his own experience. Mr. Bruce, with his daughter, are the only missionaries of the American Board at the Satara station of the Marathi Mission.

Bi-weekly meetings of the Conference Club have been held regularly during the term. One meeting was held in October. Mr. Ide spoke of the International Council of Congregationalists in Boston; Mr. Worcester of the session of the American Board in Providence. On November 14, a conference was held on the educative features of the social life of the Seminary, Mr. Manwell and Mr. Ballou opening the discussion. Rev. Edward Hawes of Burlington, Vermont, spoke, Nov. 28, of the Ideal Church. The meeting in December was devoted to a debate and conference on the question how far recent criticisms of the Theological Seminary are justified.

At the meeting of the trustees last spring Professor Paton was advanced from Associate Professor to Full Professor of Old Testament Exegesis and Criticism, on the Nettleton foundation. The formal exercises of inauguration took place on the evening of January 2. In the absence of the president of the trustees the formal induction was at the hands of Rev. H. H. Kelsey of the board. The inaugural address was on the subject, "The Origin of the Prophetic Teaching," and appears among the contributed articles in this number of the RECORD. It is of interest to note that in the sixty-six years of the existence of the Seminary this chair has had only three occupants — Dr. William Thompson serving from 1833 to 1881, Dr. Edwin C. Bissell from 1880 to 1892, and Professor Paton since that time.

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As announced last February, the RECORD has in this issue devoted the space usually allotted to "Contributed Articles" to a presentation of the subject of Church Federation. Federation is in the air at present. For years it has been a dream floating before the minds of some. There have been various out-reachings toward some sort of co-operation, or at least a comity in warfare, between different denominations. In the last half-dozen years our English brethren have taken up the idea with so much enthusiasm and with such a definiteness of method that we on this side of the water have come to a new appreciation that there is something realizable in it. It is in the belief that many are desirous of knowing what are the principles underlying Federation, what has been accomplished, what is being done now, and how it is brought about, that we have been led to present these papers. Our aim has been to supply information that would prove serviceable to those who wished to familiarize themselves with the movement and to join in it. We accordingly offer one article occupied with an exposition of what the genius of Federation is, another with a sketch of the English development of it, and then present the application of Federation principles as they appear in our largest cities, in cities of medium size, in the manufacturing town, in the rural communities, through co-operation with the Evangelical Alliance or with a Bible Society. A glance

at the names of the authors will make it clear that they know whereof they speak. It has been urged upon us that the matter on Federation should be made more readily accessible than it is in the pages of a quarterly. The Hartford Seminary Press has accordingly decided to issue these nine papers in a pamphlet by themselves at fifteen cents per copy, post paid. It is hoped that something may be done in this way to forward the good work.

The declinature by Professor Jacobus of his call to Princeton and his decision to remain with Hartford Seminary has been received by all friends of this institution with rejoicing. It was known that the ties of kin and of church were strong natural inducements to draw him away. All the more gratifying was it when it became clear that the bonds of the new life had become stronger than those of the old. During his ten years in Hartford Professor Jacobus has built himself into the life of the institution. His thorough and inspiring scholarship, his pedagogic skill, his wide acceptability as an "occasional" preacher, the pre-eminently satisfactory manner in which he has performed the difficult task of supplying the pulpit of the First Church in Hartford since the death of Dr. Lamson, combined with the consecrated geniality of his character, have endeared him to the whole community, as well as to his pupils and colleagues in the Seminary. His staying is another assurance of the growing influence and serviceableness of the institution.

Americans have not yet become accustomed to the thought that the United States has come to have a large number of Mohammedan subjects. This should of itself arouse an interest in the subject of Professor Macdonald's inaugural address which appears in our pages, with its clear, precise, and charmingly-written presentation of the Development of Muslim Jurisprudence.

The sermon of Dr. Alexander Mackennal, preached at the opening of the recent National Council at Sheffield, presents the range of thought that Church Federation may lead to, in England

at least, and is so germane both to the matter of this number of the RECORD and to the present crisis in our own national affairs that it seems appropriate to present in brief abstracts its main thoughts. It shows the same noble Christian seriousness and the same fearless patriotism which were manifested in his address before the International Council at Boston. The text was from Luke xxi, 24, leading to the theme, "The Times of the Nations."

There are two facts in connection with God's discipline of the nations to which I would refer in passing: Firstly, God's demands upon a chosen people are more exacting, His correction of their sins and imperfections, their ignorances and willfulness, is more severe than that with which He visits peoples who have not received the Gospel. And among Christian nations themselves the standard of judgment is more urgent according as their spirituality is higher and their insight fuller into the revelation of Christ.

The second law under which the nations have come in the times of their visitation is this — as the Lord has ever more light to break forth out of His holy Word, so His ethical demand on His people becomes loftier and more exacting. . . . Piety does not consist in repenting of the sins of our fathers, but in response to the clearer and more generous light which beckons us to more arduous spiritual achievements.

I. The first lesson I want to impress on the Council, if you will bear with me, is the reality and sacredness of the national life. There is a solidarity of the nation; and the secret of that solidarity, the guarantee of the nation's permanence, is the conformity of the public conscience to its highest ethical ideals. . . . We are under solemn obligation to impress this truth upon our people, to be ready for the extension of the principle to international concerns and the treatment of our subject races. "Who knoweth whether thou hast come to the kingdom for such a time as this?" We want to leave, not a home, not churches merely, but a country, to our children. What has England been to us? Our cradle and our school; nay, more, it has been the womb in which each one of us was formed. England is our motherland. That we are Englishmen is the earliest, latest, deepest fact in our personality; when we die the name of England will be found written on our hearts. What can we do for our country but leave it — our heritage, made purer, loftier, more gracious, and more Christlike — to our children?

II. The true seat of a nation's life — that is the next thought I want to impress upon you. It is the conscience; and the

national conscience must be Christian. Distinguish between the government and the people, and, in the people, between their essential, enduring life and their temporary, casual moods. Governmental action, in an ideal state, would be the exact representation of the people's inmost and permanent thought. It never has been so; it is not so to-day.

III. The progress of moral conceptions is exceedingly slow. . . . We must not rest on our achievements. The price of advance is unending effort. Only by ceaseless readiness to learn the truths that rebuke our selfishness, bring our pride low, call on our courage, and tax our faith, shall we be found worthy of our place within the holy city.

IV. The hardest lesson we have to learn is that a nation which would fulfill the perfect law of Christ may have to give its life for its testimony. For many years the thought has pressed upon me that, if England is to fulfill her noblest destiny, she may be called to be a sacrificial nation. And I have had the dream that the sacrifice might be in the cause of peace.

I am sure that, so long as the vision of a martyred nation appears absurd and impossible, there will never be a Christian nation. This also I believe, that, until our advocates of peace fairly apprehend that a nation martyred for Christ's sake may be within the counsel of God, their advocacy will lack its final inspiration and victorious appeal.

Every truth which Christ came into the world to reveal has to be presented for acceptance to the nations. The prince of the world and the Prince of light are to be declared by their action on the national life.

The end of the New Testament prophecy is — the kingdoms of this world become the kingdom of Christ; but it is not certain that any nation now in existence will share in that consummation. We have no more reason for affirming the indefinite continuance of national life than for believing that we ourselves shall not die. In both cases the prospect of death brings with it the awe of judgment. It depends on the use any people make of the "new occasions" which "teach new duties," on their readiness to follow "Christ's bleeding feet" — "Toiling up new Calvaries ever, with the Cross that turns not back" — whether their memory shall perish in merciful oblivion, or their influence shall survive among the energies of the Kingdom of God.

THE FEDERATION, ITS NATURE AND FUNCTION

Federation of the churches rests fundamentally upon the great fact that all Christians are one in Christ. This is not merely a doctrine of faith, it is a fact of life; if in Christ, then of necessity members one of another. By virtue of the union to the one Lord, through the one faith, as declared in the one baptism, all Christians are brethren, of the same family, fellow members of the body of Christ. This unity may be denied; it cannot be destroyed. The brother in the flesh may be disowned and cast out, but his relation as brother cannot thereby be annihilated; he is a brother still. The same is true of this spiritual brotherhood. Christian unity is then not an ideal to be striven for, but a fact to be manifested. The relation exists; it should be given proper expression; it must be confessed before men. Along with this fundamental unity it is being increasingly recognized in these days that all Christians, in spite of their differences, have more things in common than they have separately. The doctrines that are held in common are too the most important, those that separate are the more superficial. And so the past twenty years has witnessed more genuine attempts to reunite the scattered flocks of Protestantism than all the centuries since the Reformation. This movement toward union is of vast significance and is worthy of most careful study.

Coincident with this rise of the spirit of unity, due to the recognition of essential oneness, there has come to the churches a new sense of the economic waste of division and of the practical necessity of co-operation if the work of winning the world is ever to be accomplished. Rivalry which simply meant competition might be tolerated, but rivalry which involved a squandering of resources was not to be borne in an age like this. Moreover, the congestion of population in our cities has brought new conditions of work to the churches. It is no longer possible for the ministry of a place to know all the individuals and their church relations. Such a fact as that quoted by Dr. Laidlaw is charac-

teristic of modern city conditions. One-fourth of all the Protestant ministers in New York were calling on families connected with their several churches and all living within one area of eighteen blocks, while one-third of all the Protestant families of that same district were without church homes. Nothing can cure such a condition except the co-operation of all, and the thorough organization of the work. Division of labor, and combination of workers, these potent principles of the industrial world, must be adopted by the church of Christ if effective work is to be done and economic waste prevented.

Here, then, in the fundamental unity of all Christians in Christ, in the consciousness of brotherhood which has been growing in the last quarter of the century, in an appreciation of the new conditions of modern life, and the new principles of modern industry—in these the Federation of the churches finds its ground.

But Federation is only one of many attempts to secure the same ends. People have sought to manifest this unity of the church in many ways. First, through a fraternal recognition and fellowship with all Christians of whatever name. This is daily growing in range and heartiness of expression. Again in manifold forms of co-operation, although such forms are usually spasmodic and temporary. Many have further proposed the organic union of all churches under one great administrative organization, manifesting the unity of the body of Christ through a governmental control of each part by and for the whole. But varied as have been the schemes proposed and the platforms presented, there has been almost no fruit from all these attractive schemes. One form of Federation has been more successful. Denominations having a similar doctrine and polity have formed alliances in order to promote mutual understanding and comity in benevolent work. Such are the Pan-Anglican Alliance, the Pan-Methodist Conference, and, largest of all, the Pan-Presbyterian Alliance, which, in its recent meeting at Washington, included representatives from eighty denominations having a Presbyterian polity. This form of permanent fellowship has been aptly described by Dr. Josiah Strong as "Federation at the top," because the chief Assemblies or Synods of the various denomina-

tions appoint delegates to represent them at the meetings of the Alliance. A modification of this in a small area is described by Mr. Hatch in the Interdenominational Commission of Maine. That is comity and co-operation within the state limits, but it is a union of denominations as such through their representatives.

Distinguished from all these methods of manifesting the unity of the church is the local Federation of Churches,—in Dr. Strong's phrase "Federation at the bottom," a federation not of denominations but of individual churches. This is a permanent union of all the local churches in a given area for the accomplishment of common ends. One of its chief advantages is that it is independent of all denominational complications. The barriers of creed and practice are simply ignored. As Christians in the same community and equally feeling the burden of promoting righteousness in the social life, and of bringing the message of the gospel to all the souls in the community, as brethren of the same Master, soldiers in the same army, members of the same body of Christ, though gathered into separate groups for worship and work, all recognize the need of working together and of dividing with others a work which is too great for any one or for any one group. Instead of trying to minimize differences and overlook essential divergences, these are frankly confessed and then treated as irrelevant to the purpose in hand. Being a union not on the basis of doctrine but of service, a union not for government but for evangelization, all distinctions are pushed down and out of sight.

Denominational differences indeed are not to be despised as of no importance. They spring out of conscientious adherence to certain doctrinal beliefs. The things that separate, while not so fundamental as the things that unite, are yet matters of faith. In the last analysis it is always loyalty to the truth as seen that causes one denomination to maintain itself as distinct from another. These distinctions are therefore not to be overthrown lightly. It may be that all varieties are needed in order that the white light of truth may be seen in its clearness by the blending of the many hues of denominational assertion. Any attempt to unite these denominations which involves the giving up of the things for which each denomination peculiarly stands is there-

fore practically hopeless if not undesirable. But underneath these differences there is the fundamental unity which must also find expression, and outside of all denominations is the mass of the unchurched to whom the common gospel needs first to be presented before the denominational points can be understood. The local Federation furnishes a method by which this unity may be expressed without destruction of the denominational peculiarities; and a means of accomplishing the common work by a sensible and effective co-operation. The church entering the federation does not lay aside any of its denominational affiliations or obligations, it simply undertakes with other Christian churches of its own neighborhood to do the work of Christ more efficiently.

While thus drawing all the churches of a given community together for a permanent co-operation and the correlation of their activities, while expressing the essential unity of all Christians in those churches, the Federation does not erect a new denomination, the union is local, it is for service; it establishes no authority over any church, all service is freely undertaken, no compulsion is possible in any case. The work of all is systematized, but not controlled.

As already hinted, the work of the federation follows two main lines or falls into two chief departments. The most fundamental is that of evangelization. How to reach effectively with the gospel every individual in the community is the problem which presses on the churches. The Federation solves it through the co-operative parish plan. To every church a given geographical area for which it shall be responsible—that is the watchword. This does not mean of course that all the people of that area are assigned to any one church, but simply that this one church agrees to see to it that every individual in that section who does not already have a church home shall have an invitation presented to him to attach himself to some church, not of necessity the church of that district, but the church of his own choice. The invitation is an invitation to the church of Christ, not to any one branch of it. Herein is the co-operation. The church of the district reports to other churches those whom it finds with preferences for others. It will receive like reports

from other districts. There is no way in which every soul can surely be reached in our cities except by such a geographical division of the territory into parishes, and the assignment of each parish to one particular church. That this plan requires a considerable degree of Christian fraternity is admitted; that such a degree is now existent in most of the churches is however believed.

The other chief department of the work of the Federation will be along the line of civic reform. The Christian forces of the city are disorganized and at a great disadvantage in any conflict with the forces of evil. The saloon is organized, and has its influence in politics; the church is not organized and has practically no influence in politics. Bad men in office advance evil ends. Good men in office have no backing in their attempts to promote good ends. The cause of righteousness in all our cities waits for the consolidation of the Christian forces of the city and for some recognized instrumentality for expressing the united Christian sentiment of the community in regard to all moral issues. The history of the federation movement in England, as well as the initial efforts of some in this country, furnish a striking promise of what may be accomplished along these lines by a well-organized and well-supported Federation.

The Federation of the Churches is no patent scheme for working miracles. Of itself it will not straightway inaugurate the millennium. But of all attempts to express the unity of the Christian church it is the most hopeful, of all co-operative measures it has been most effective, of all instruments for evangelization and reform it has proved by far the most successful. The wonderful growth of the movement in England in the past decade, its slower but accelerating growth in this country, in Australia, and New Zealand, the results already attained, and the promise of future conquests which is in it, mark it as the most significant religious movement since the Reformation. The world will wait long for the disappearance of all denominational divisions, and the welding of all Christians into one great external organization. The organic union of Christendom is still a dream. But if there shall come the day, which seems not far away, when in all cities and towns of this and other lands the churches are bound into local

federations, then we believe the prayer of our Lord will find its answer in the oneness of his disciples, a oneness so manifested to the world that all shall believe in his divine mission and give him glory.

ALFRED TYLER PERRY.

CHURCH FEDERATION IN ENGLAND

Everybody knows in a general way something about Church Federation in England, and frequent reference is made to its phenomenal success. But it is not so easy to get at facts respecting its history, method, or organization. There is much that can be learned from it which is serviceable for our own country. Accordingly the effort will be made in this paper briefly to summarize what it is, what it has done, and how it has done it.

The Church Federation movement in England owes its rise, its momentum, its remarkable progress, its ready cohesiveness in no small measure to two causes which we in the United States congratulate ourselves are inoperant here. The first is the existence of a State Church with a fully organized parish system, entrenched behind legal enactment. The other is the sudden awakening of Nonconformity to a consciousness of its numerical strength, its intellectual, spiritual, and even political power, and with this a newly aroused sense of its responsibility to the whole community. These two influences, one negative, the other positive, have forced it to appreciate the need of co-operant activity if it would assert itself effectually over against the Church of England, and at the same time share with that body in due proportion the work of evangelizing the people. "The movement is binding together the Evangelical Free Churches for evangelistic purposes; and for social, municipal, and national progress and reform, and is enabling them to speak with one voice and move as one mighty organized force, the results of which cannot be calculated."

The origin of the movement is to be traced to an article contributed by Dr. Guinness Rogers to the *Methodist Times* of Febru-

ary 20, 1890, entitled "A Congress of Free Churches." In this he raised the question, "Has not the time come when the true unity which, I believe, undoubtedly exists between the different Evangelical Churches of this country should be made distinctly visible?" The discussion roused by this paper led to a private conference of leaders among the free churches of London looking toward some sort of an organization. The outcome was that a representative committee of Manchester ministers and laymen arranged for the First Free Church Congress to be held in Manchester in November, 1892. The constituency of this body was purely personal; but those who attended were leaders in all sections of Nonconformity. The second Congress was held at Leeds something over a year later. At this gathering those in attendance were, for the most part, non-representative individuals, but there also appeared representatives of several of the Free Church Local Councils which had already been organized. (The origin and nature of these Councils will be noted later.) At this Congress it was decided that the next body should be representatively constituted on a territorial basis, and that all Councils formed should be entitled to representation. In 1895 the third Congress met at Birmingham. Here in accordance with a vote passed at the Leeds Council a permanent president was chosen for all the sessions of the body, and the honor was bestowed upon the late Dr. Charles A. Berry, who, it will be recalled, was invited, on the death of Henry Ward Beecher, to fill the Plymouth pulpit. The Fourth Congress was presided over by Rev. Hugh Price Hughes, and convened at Nottingham. Here, a new constitution for the body as well as a new name was adopted, and this Fourth Congress of the Free Churches became the First National Council of the Evangelical Free Churches. The Second Council was held at London in 1897, Dr. Monroe Gibson presiding. The year following the Council met at Bristol under the presidency of Dr. John Clifford. The Fourth Council convened last year at Liverpool, when Dr. Alexander Mackennal was president. He had been identified with the movement from its initiation as honorary secretary. Of him Rev. Hugh Price Hughes said, "The selection of Dr. Mackennal as secretary did more than can be expressed to ensure the ultimate success of the movement. From

that day to this the wisdom, tact, patience, and industry of Dr. Mackennal have been invaluable." The Fifth Council has been held within a few weeks at Sheffield, Rev. C. H. Kelly being elected president. This sketch of the successive meetings of the national organization of the federation movement has been given because confusion of thought is so common, growing out of the fact that the first three meetings of the body were called Congresses; and still further because the first two of these had no permanent presiding officer. Dr. Berry, although presiding at the Third Congress, was thus the first presiding officer of the national body; while to Mr. Hughes belongs the honor of being the first president of the National Council as at present organized. Of the presidents, beginning with Dr. Berry, two have been Congregationalists, two Methodists, one Baptist, and one Presbyterian. The purpose, scope, and methods of the Council as understood by its promoters is admirably set forth in a leaflet issued by the body, and which it seems worth while to reproduce entire.

The National Council consists of

(a) Representatives of the local Councils of the Congregational and Baptist Churches, the Methodist Churches, the Presbyterian Church of England, the Free Episcopal Churches (including the Moravians), the Society of Friends, and such other Evangelical Churches as the National Council may at any time admit.

Every local Council is responsible for the payment of 5/- on behalf of each representative it sends to the Annual Council.

Each local Council also pays to the Treasurer of the National Council a minimum annual contribution of 10/-.

(b) For the present, members—men or women—of Evangelical Free Churches may become personal members of the Annual Council, on payment of the annual subscription of 5/-, in such numbers as shall be from year to year determined by the Committee.

The payment of 5/- by each person attending the Annual Council goes toward the expenses arising out of the holding of the Council; the payment of 10/- by the local Council helps to pay office expenses and the continued cost of correspondence on local Council business.

The objects of the National Council are

(a) To facilitate fraternal intercourse and co-operation among the Evangelical Free Churches. (b) To assist in the organization of local Councils. (c) To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches. (d) To advocate the New Testament doctrine of the Church, and to de-

fend the rights of the associated Churches. (e) To promote the application of the law of Christ in every relation of human life.

The local Council consists of representatives of the Churches in a town, or urban or rural district. In some of our larger cities it is necessary to divide the city into divisions, each of which has its own Council.

There are also Federations of the local Councils, consisting of representatives chosen by them. Grants may be made, from a fund at the disposal of the Committee of the National Council, to help the payment of a Federation Secretary, where such payment is necessary.

In the National Council no distinction is drawn between the representatives of Local Councils and Federations. They are all appointed under the following clause of the Constitution:

All local Councils formed in harmony with the principles of the National Council of the Evangelical Free Churches shall be entitled to send as many representatives — men or women — to each Annual Council as the Executive Committee shall from time to time determine.

Among the items of work already done the following may be mentioned:

(a) The holding of United Missions. (b) The division of towns into "Nonconformist parishes," or "districts," each one of which is taken charge of by a congregation. (c) Permanent United Missions in rural parishes. (d) Lectures on Church History; instruction of the young in the religious and ecclesiastical principles of the Free Churches, followed by examinations. (e) Circulating Libraries for Ministers, local Preachers, Sunday-school Teachers, and other workers. (f) The united action of the Free Churches in regard to Public Elementary Education. (g) Resolutions passed on subjects affecting National Morality. (h) Correspondence with the American Churches in favor of International Arbitration.

The advantages of the movement are

(a) The demonstration of the essential unity in Christian doctrine and ecclesiastical principles of the Evangelical Free Churches. Already the sneer of the Secular press at the endlessly divided condition of the churches is giving way to the perception that they are essentially one. (b) The recognition that the evangelization of England is a matter of common concern, and may be attempted by the Churches in common. A State Church is obviously not the only form in which National Christianity may be asserted. (c) The reinforcement of Evangelical doctrine, and the increased energy of resistance to Sacerdotalism. (d) The power of the united body of Evangelical Free Churchmen to resist aggression on their civil and religious privileges; to expose and prevent unjust action where Nonconformists are few in number and poor in condition; and to procure the repeal of inequitable laws. (e) The enlargement of the religious sentiment, the deepening of faith, and the increase of courage within the denominations, as the direct result of their fellowship and co-operation.

The administration of the rapidly-increasing work of the Council is in the hands of an executive committee of fifteen min-

isters and fifteen laymen, together with the officers for the current year and the ex-presidents. This committee can add to its number ten laymen and ten ministers. There is thus secured a permanent body of considerable size capable of assuming responsibility and transacting business.

So much with relation to the national organization. And now something with respect to the Local Councils of which the National Council is the representative body. It is an interesting fact that just at the same time that Dr. Rogers and others began to move towards the formation of a National Congress of Non-conformists there had started among the great manufacturing towns of the north of England a local movement animated by a kindred purpose. This was the Free Church Parish System. This it was which provided to the Congress its representative unit, and also put in its hands a method for the accomplishment of its work. The Congress realized one side of the design of its founders,—it brought Nonconformity to self-consciousness. The Free Church Parish System made possible work toward the attainment of its other ideal,—the evangelization of England. It thus appears to have been most providential for the rapid and efficient development of federation that there came into being, at the same time and in a perfectly independent and unmechanical way, both a central organization and a unit of representation from its nature adapted to carrying out its plans.

In 1892 the Reverend Thomas Law presented to the First Congress the subject of a Free Church Parochial System. The organization of Free Church parishes in a systematic way was first undertaken at Bradford while Mr. Law was a pastor there, and he was a prime mover in the work which was undertaken at about this time. It was the more perfect organization of the scheme of house-to-house visitation, which had been in successful operation in some communities as early as 1884. Of such organization "the object is simply that there shall not be a single soul in England who is not under the charge of some Free Church." To attain this end the following main methods are adopted: (1) By consultation, to decide the geographical limits of a parish; (2) To divide this into districts; (3) To assign each district to a church; (4) To secure the appointment of

visitors within each district; each visitor is to see to it (a) that the members of each household throughout his part of the district are invited to identify themselves with some church and be made to feel the friendliness of all the churches to them; (b) that the following points are discovered by tactful inquiry: "Whether the occupants of the house go to any church, whether they are connected with any denomination, and if they are, with which, and with what particular church, whether they would welcome a visit from the minister or members of any church, and whether the children go to any Sunday-school, and if so, which?" The results of the inquiries of district visitors are entered on suitably prepared blanks, and reported to the several churches for such action as they may see fit to take. No church is to be excluded from the work in any district, but its responsibility for giving invitations and securing information is limited to one. The churches of such a parish constitute a Local Council. The Local Councils may unite for co-operation over a larger territory, and form a District Federation. All co-operate in the National Federation movement. The enthusiasm with which this plan has been adopted, and the demonstration of its thorough adaptation to the ends sought, is really marvelous. The constitutions of such councils are in general quite similar, though considerable diversity is manifested owing to local conditions. The substance of that with which Dr. Berry was identified is herewith presented as suggestive of the general scope of all local federation movements:

Name. — "The Wolverhampton Free Church Council."

Objects. — (a) To enable Evangelical Free Churchmen to take united action upon all matters that concern their common interests; such as: The maintenance of New Testament simplicity in the faith and practice of the Church; the exposition and defence of Free Church principles by means of such agencies as may be deemed advisable from time to time; the question of supplying the religious needs of Hospitals, Workhouses, and similar institutions; the Education question; the due representation of Free Churchmen on Municipal, County, District, and Parish Councils, Local Boards, School Boards, Boards of Guardians, and other Public Representative Bodies; the question of Religious Persecution and Intolerance.

(b) To bring the united influence of the Free Churches to bear upon all questions that relate to the Moral, Social, and Religious condition of the people, such as: The condition of the lapsed and lost, and how to re-

claim them for Christ; the suppression of sweating, over-crowding, social vice, gambling, betting, and other evils; the Liquor Traffic, Licensing of Public Houses, Music and Dancing Saloons, Promotion of Temperance; The Opium Traffic, Prohibition of the Drink Traffic with Heathen Countries; the adoption of the principle of Arbitration in International and Industrial disputes; the maintenance of a high moral standard among public men and Institutions; United Evangelistic or other Services.

Membership. — The Council shall be constituted as follows, and Representatives must be members of their respective Churches. (a) The minister or ministers of such Evangelical Free Churches in Wolverhampton and vicinity, as are in sympathy with the objects of the Council. (b) Two lay representatives to be annually elected by the proper Denominational authorities for each minister holding a pastoral charge. (c) The Council shall also have power to elect: Such Free Church ministers without pastoral charge as may be resident in the neighborhood; such representative Free Churchmen in the town as are not otherwise chosen, up to the number of ten.

Officers. — The Officers shall consist of a President, six Vice-presidents (three of whom shall be laymen), two Secretaries (one of whom shall be a layman), and a Treasurer, along with a Committee (three of whom shall be laymen). These Officers shall form the Executive, and shall be elected at the Annual Business Meeting of the Council to be held in the month of November. When more than the requisite number are nominated for any office the election shall be by ballot.

Meetings. — The Council shall meet quarterly. Special meetings may be convened by the Executive; or upon the written requisition of not fewer than six members of the Council.

Finances. — The expenses of the Council shall be arranged for by the Executive, and the accounts shall be audited annually.

From 1895 to 1899 the number of such Local Councils has increased from 130 to 600, and it seems as if the goal of the originators of the plan might within a discernible future be fairly realized. In fact the progress of the scheme elicited so much inquiry that in 1894 Mr. Law was elected Honorary Organizing Secretary, having in his special charge the organization of Local Councils and District Federations, and at the First National Council in 1896 he yielded to the request of the Council, resigned his charge, and has devoted his whole time to the work. No small part of the rapid extension and excellent organization of the federation movement has been due to his skill, energy, resourcefulness, and patience.

The propaganda of the Council as directed by the executive committee of the Council has been most admirable. A little Free Church Manual has been issued, at sixpence (to be secured from

Memorial Hall, Farringdon St., E. C., London), which contains an astonishing amount of information respecting the principles of the movement, and also regarding the organization and conduct of Local Councils, including a multitude of details, *e. g.*, as to the best and cheapest methods of securing district maps; and rules for the Enquiry Room. This booklet is full of suggestiveness for workers in this country. Many leaflets are issued treating different phases of the theory and practical application of church federation which seem to leave almost no question unanswered. A lecture is prepared, with lantern slides to go with it, on the work of the Federation. This, with the slides, is rented at a very low rate. Various other marks of enterprise have been displayed in pushing the movement.

If it should be asked just what the Federation Movement in England has so far accomplished an outlined reply might be:

1. It has demonstrated the possibility of a substantial and efficient co-operant unity without a stark formal uniformity.

2. It has exhibited in a splendid way the credal affinity of the Free Churches by means of a Catechism which has been widely welcomed in churches in this country as the best basis of catechetical instruction we have.

3. It has brought it about that in local communities multitudes of the unchurched have found a church home, and the lonely a welcome to a friendly comradeship.

4. It has vastly quickened the social and intellectual, as well as the religious life of isolated communities, by means of co-operant lectures, circulating libraries, etc.

5. It has resulted in a marked spiritual uplift through the co-operation of the churches within a council in evangelistic services, and through the employment by the National Council of trained and tested evangelists to work among the churches.

As a whole the methods and results of the labors of our English brethren are full of suggestiveness and value for us in this country. Different conditions doubtless necessitate divergence in details, but the fundamental problems are the same, and it is reasonable to suppose that kindred results will follow work along kindred lines.

ARTHUR L. GILLET.

THE NEW YORK FEDERATION OF CHURCH AND CHRISTIAN WORKERS

The work of the New York Federation is an application of church federation principles applicable everywhere in America, but more intensely necessary in city than in country, and necessary in New York beyond any other American city. Mrs. Humphrey Ward found that her settlement work in London could not be carried on without a declaration of altruistic principles about which her workers could rally, and the underlying philosophy of the New York Federation has vitalized its work and workers. A statement of these inspiring principles may, therefore, be of avail elsewhere.

Whatever else the Church of God is in the world it is first of all an educational agency. Its great commission sent forth the disciples to teach and preach. It announces to the world a Reason Type pre-existent before, or at least presiding in, all material processes, the Logos without whom has not been made anything that has been made to this day and hour. Its philosophy of the intelligibility of the universe, "In the beginning was the Logos," is in diametric contrast to Eastern agnosticism and ennui, whose Nirvana teaching is, "In the end there shall be nescience." It declares that in the Incarnate Logos are hidden all the treasures of wisdom and knowledge, and that no education can be complete which neglects acquaintance with the Supreme Personage of all human history, the Prophet of the future upon whose shoulder the government of the world shall yet be, the "Key of humanity's vast, unopened powers," — Jesus Christ.

The severance of Church and State in America, however, opens the door to nescience concerning the life and character and human relations of Him whom every Christian calendar year proclaims the principal figure in earth's annals. Rome chronologized her events from the founding of the city; Greece from her Olympiads; revolutionary France would have destroyed the Church calendar along with the State's structure; but every busi-

ness action in Christian America, consciously or unconsciously, recognizes the Babe of Bethlehem and the Man of Nazareth. How strange it seems that, in such a Christian nation, the severance of Church and State prohibits instruction in the public schools concerning Him who is the rationale of its every historic record, from the dating of a child's letter to the dating of its treaties!

Such, however, is the status of education in our country. Protestant timidity on the one hand, fearful that Jesuitism may make the nation the endower of a sect, and agnostic enmity on the other, jealous of giving a single school-thought to themes that even front toward religion, flank on the right and the left the reasonable advance that might be made toward the ethical and historical teaching of Christianity in the nation's schools. The severance of Church and State thus imposes the obligation of educating the nation's childhood in religion upon the conscience and genius of the Church. It is a beautiful and blessed ministry, and the Church should be loyal to it for the love of Him who warned her against allowing one of the little ones to perish, and who included every child in a theology of hope when He set the babe in the midst of the Twelve as the type in its purity, its spontaneity, its lack of ennui, its trustfulness of the Kingdom.

Actually, however, while our schools develop acquaintance with Abraham Lincoln and Washington, but none with Jesus Christ, the enrolment of the Sunday-schools in our land for the same age-classes is very much less than the enrolment of our public schools. The difference is not all to be accounted for by adding the Roman Catholic children educated in the parochial schools, the Hebrew children educated in the Sabbath schools, and the many children faithfully instructed in religion in Roman Catholic, Hebrew, and Protestant families. Every one knows the whereabouts of a possible hundred children who are nowhere acquiring the religious supplement to the education they are getting in the public schools.

The federation of the churches of every community, to the end of connecting every home with the educating church, is the only solution of this sorrowful condition of affairs. Before the goal can be fully reached we may need the entire reconstruction

of Sunday-school methods. Some even think that home instruction is the great desideratum. But in any event the federation of the churches, which are the centers of religious education, must first be affected. 'The Church and the State are severed, but the Church is not destroyed. Its severance from the State enlarges its freedom, and should arouse its genius and devotion. It must arise to a sense of its educational obligation and opportunity, and as the whole State is behind the compulsory education law which, *nolens volens*, educates Out-of-sight Nobody's Child, the whole Church in each community must put itself behind the problem of religious education.

Once in every two years, in New York state, a house-to-house census is made in every city of ten thousand persons or over, with the object of discovering and recovering to public schools every truant or unenrolled child of school-age. Truant officers, moreover, exist for the purpose of putting force behind the invitation and opportunity of education in the secular schools. The State is not content with the possession or perfection of her educational machinery. She goes out into the highways and hedges and compels the children to come in. She has a machinery for discovering and recovering the unknown and lapsed.

The very genius of Christianity commits it to the democratic conception of education. Its great commission directs its apostles toward "every creature." There is something in one of the parables of its founder which should shame a church contented with the perfecting of its doctrine, its liturgy, or its architecture, when there are myriads whom a more aggressive educational policy might discover and recover along the highways and hedges of the country, or in the secluding crowd of congested cities. The Church ought to be as much in earnest as an educator as is the State. If the State has a periodic census in every region where the individual may be lost in the crowd, the Church ought to have a periodic census. It cannot have truant officers to put force behind the use of its educational plants, but the force of loving its task and possible scholars will be found force enough.

In foreign missionary matters the Church has developed a wonderful loyalty to the great commission within the last hundred

years. The task of teaching the nations of the world the truths of Christianity has been voluntarily assumed by associated individual Christians without the assistance of the State. In countries where there is a union of Church and State the ecclesiastical funds derived from tithes or endowments cannot be devoted to missionary enterprises beyond the borders of the nation. For teaching the Gentile nations of the world, the Christians of countries where there is a union of Church and State unite with the Christians of states without establishments, in voluntary personal sacrifice to export the knowledge which is life eternal. Within a century the world has been almost covered with a co-operative parishing of the heathen nations among the communions of Christendom, and the striking fact should be noted that the countries wherein the Church does not lean upon the arm of the State are the countries whose giving to foreign missions is the most liberal. Christian love has had its opportunity and proof in the foreign missionary enterprises of the last hundred years. Without any aid from their states, except the protection of their citizens while engaged in missionary work, the Christians of the world have almost made the educational announcement of Christianity co-extensive with the countries of the world. It remains for Christian love to make the educational announcement of Christianity to every individual ear, and the nations are yet to be taught to observe the ethical commands of Jesus. The next century will be characterized by the intensive application of Christianity as the present has been characterized by its broadcast distribution. State churches, the world over, will probably all be disestablished, and within their own countries Christians will assume the obligation of educating every fellow countryman, as they have already assumed the burden of exporting Christianity everywhere outside their own country. The severance of Church and State, if it has no other advantage, offers the highest spiritual advantage to self-sacrifice.

The co-operative covering of the world in the foreign missionary movement is thus the prophecy of the co-operative education of the entire race by the federation of the churches of Christian countries. Dean Stanley pleads in his essay on "Church and State" for the retention of the established church,

on the ground that it provides an endowment which no "folly can waste, no covetousness touch" to secure the presence in every parish of the land of an educated man to be the friend of every home for physical and moral betterment. The Dean, in other words, thought that a state church is necessary to make the educational presence of the Church coterminous with the confines of the country, but Christian love, exporting Christian truth in our century, *everywhere*, is surely capable of taking the truth to *every person* without the aid of the State. Dr. McCosh had a clearer vision when, testifying to the benefit of the parochial system of Scotland, and regretting that it had to be given up at the Disruption, he pleaded for the formation of a federation of churches in America, which would cover the entire country with a voluntary parochial system. Federated church activity in America is surely as capable of intelligently dividing the land to deliver the church's educational goods at every door, as is syndicated commerce to devise a system whereby its staples go into every home.

The New York Federation, therefore, is seeking to create a co-operative parish system, whereby the 600,000 families of New York City shall be co-operatively parished among its seven hundred or more Protestant churches. Roman Catholicism does not need to enter into the movement, because every square inch in New York City is already apportioned to some Roman church, and within the area assigned to each Roman church there is a system for the discovery of every child and family to which the Roman Church can best minister for religious education.

The work starts by a co-operative canvass of all the families in an assembly, district, or ward. Paid canvassers are employed, the money being provided by the co-operative contributions of the churches of the district up to one-fourth of the total expense involved, the remainder being contributed by other churches and given in the city.

The information sought is not confined to religious relationships, for three reasons. First, the inclusion of public school statistics in addition to Sunday-school and church statistics permits a comparison of the public school and the church as educators and strengthens the argument for permanent co-operation. Second, Christianity is meant for every place, every person, and

everything, and, in a city like New York, the housing of the people, from day to day, is of far more importance to the success of the educational mission of the church than the perfection of the house of worship which they occasionally enter. Therefore, the New York inquiry includes housing. For a kindred reason it includes the use of libraries. For a similar reason it includes some economic inquiries: *e. g.*, whether there is any seven-day labor with its attended likelihood of indifference, not only to religious education, but to all education. Third, the people will answer the questions of a canvasser more readily when an inquiry is of the character of a census rather than a mere religious canvass. To include in such an inquiry all the church interested in its social mission should know, and to exclude questions irrelevant or objectionable requires no little vision and revision.

After a canvass has been made the material gathered by the canvassers is translated into card directories, one a directory by religious communions, one a directory by nationalities, and the other a directory by blocks. The religious community directory is at once sent out from the federation office, and each communion and church in a district gets a list of all the families pertaining to it. The cards give the full information procured by the canvasser: for instance, the nationality, the number of children by sex and age; the number of these by sex and age in public school and Sunday-school; the number of months or years of the family's residence in its apartment, etc.

As soon as these cards are received each communion looks up the out-of-church and out-of-Sunday-school families reported to it, and at least one thousand families have so been discovered and recovered to regularity of worship, in the history of the New York Federation.

The directory by blocks is called into use after a district has been statistically studied. When the number of families in a district has been ascertained, when the number living in each block is known, when the religious relationship of each block's families is known, it is mathematically possible to give to the churches almost equal areas, and to give to them areas in which co-operative work will move along the lines of least resistance. That is to say, a Baptist church can be given the blocks in which

the largest number of Baptist families live, and similarly for other denominations. It is not possible, of course, to make the division absolutely exact, but it can be done with reasonable fairness, and no co-operative parishing of America, among its many score communions, is possible until an inductive study has laid the foundations for a work grounded in reason as well as in sentiment.

Hitherto, the number of families assigned in the New York parish system has been about one thousand. A church taking charge of a parish receives a list of all of the families resident therein at the time of the canvass. This list, in the case of each family, is a precise duplicate of the report concerning each family made to its religious communion. Hence, if the families are visited, the way is easy to discover and co-operatively report any errors of the canvass and any changes in population. Changes of population in a city like New York, where only 6.3 per cent of the families own their own dwellings, will make a correct list of 1900, at least one-fourth inaccurate in 1901. But given a directory of an assembly district's population, with the co-operative visitation scheme faithfully followed, no family could live therein for any long period without being reported to the church to which it adheres for religious education, just as the school census reveals the families needing the efforts of the truant officer. A state church can divide up a country without the need of any such census machinery, but a federation of churches can have only a *co-operative* parish system, and for this census machinery is absolutely necessary.

Actually, the New York Federation uses all the methods and machinery of the federal census, and it is this only which enables it to keep up with the demands made upon it. The New York work covers one-fourteenth of the population of the entire country, and diversity of population as well as congestion of population compel resort to every resource of invention.

The nationality list, like the block list, is employed only after a district has been studied. Its object is to permit the discovery of foreign families needing special work. There is no reason why many New York churches should not organize occasional services in foreign languages for strangers near their doors. This would permit a more rapid assimilation of their

children in our American citizenship than the segregation of these families in churches of their own.

In New York city there are many areas overchurched, and there are other areas underchurched. A careful canvass of an overchurched region reveals the denominations which have no hope of subsistence within it, while a careful canvass of an underchurched region inductively discovers the denomination best suited to enter it. In this way the New York Federation has already recommended the establishment of four churches, and all of them are to-day doing well. It recommended, also, the discontinuance of another church, or rather it showed its future so hopeless that it discontinued of its own motion, selling its property to a communion more likely to succeed.

When a district has been studied in its social conditions as well as in its religious conditions a line of aggressive Christian work for social betterment can be drawn, and the churches that have united in canvassing and co-operative visitation have formed in New York hitherto unions for constant district betterment. These unions have occupied themselves with the improvement of the schools, with the securing of parks, with the removal of saloons, with the provision of libraries, union evangelistic services, etc. A most notable advance has been made along all these lines, as well as in the co-operative organization of children's playgrounds, workingmen's clubs, etc.

The New York Federation has just issued its fourth annual report, a copy of which may be secured at fifty cents by addressing the writer at No. 11 Broadway. The methods of the work are now so developed that one-fifth of the population of the city can be co-operatively canvassed, studied, and parished every year. Sixteen Protestant denominations last year contributed both work and money. Its head office located within five hundred feet of the spot where worship was commenced on Manhattan in 1628, it promises soon to be a thorough federation of all the Christian communions and churches which have since begun educational and philanthropic work within the limits of the New World's largest city.

WALTER LAIDLAW,

Secretary New York Federation.

New York City.

FEDERATION IN PENNSYLVANIA

The Evangelical Alliance of Philadelphia was organized February 28, 1879. Among its members were Rev. Richard Newton, D.D., Rev. R. C. Matlack, D.D., ex-Governor Pollock, and Geo. H. Stuart. It accomplished much in the way of promoting fellowship among Christians, but, having no specific work, it gradually languished and all but passed out of existence. The Alliance was reorganized April 16, 1888. The occasion of the reorganization has molded the character of the local Alliance. In the year 1886-7 the Ministerial Union of Philadelphia felt that there was need of some advance movement on the part of the churches of Philadelphia, and a committee of the leading clergy and laity was appointed to arrange for an evangelistic campaign. A thorough house-to-house visitation of the entire city was carried out, and evangelistic services were held in about 300 churches. The following year, when the question of a second campaign was mooted, it was decided that the Evangelical Alliance was the proper body to undertake the work. The Alliance was accordingly reorganized. A new constitution was adopted, in which it was declared that "The object of the Alliance shall be to manifest, promote, and strengthen Christian unity and fellowship; to secure co-operation in benevolent and Christian work; to give our active support to the great moral reforms of the day; to reach the entire community with Christian influence, and apply the Gospel principle of love to the social and religious problems of the day. Further, to assist the cause of religious liberty everywhere; to maintain the supremacy of the Word of God and the right of private judgment, to urge the better observance of the Lord's Day, and counteract the influence of infidelity, immorality, and irreligion to the extent of our power."

Every year the Week of Prayer has been observed, and from time to time other union meetings have been held with a view to the promotion of fraternal feelings among Christians. The Alliance was almost the first agency to advocate open-air services.

From its reorganization it has held services every summer in Fairmount Park. Gradually the number of stations for open-air meetings has been increased until now all over the city our clergy and other Christian workers conduct meetings in the open air. During the winter of 1893 the Alliance co-operated with the citizens' permanent relief committee in the work of relieving the distress of the thousands of unemployed in the city. In the Nineteenth Ward, where the greatest distress prevailed, the General Secretary was appointed President. The entire ward was divided into twenty-four districts, representing the churches and relief associations. Twenty-one clergymen volunteered to take charge of districts, and these clergymen represented fourteen different denominations: The Catholic, Protestant Episcopal, Methodist Episcopal, Presbyterian, Baptist, Mennonite, Evangelical, United Presbyterian, German Baptist, Moravian, Lutheran, German Reformed, Church of God, and German Lutheran. The churches took their rightful position, and beyond the relief afforded, their work was beneficial. Last year, under the auspices of the Evangelical Alliance, a very large and representative meeting of Christian workers was held to consider the work of reaching the non-churchgoers. Dr. J. Wilbur Chapman delivered a stirring address, and prominent clergy made valuable suggestions. As the result of the conference it was decided to appoint an evangelistic committee with Rev. R. C. Matlack, D.D., as chairman, to arrange for an evangelistic campaign. Rev. J. Wilbur Chapman, D.D., was chosen superintendent of the movement. The plan of campaign as carried out by the committee included the following features: Open-air services, house-to-house visitation, union meetings in the twenty branches of the Alliance, central meetings in the Winter Circus, closing with meetings in the local churches. We have no means of tabulating the results, but we can say without fear of contradiction that the direct and indirect influence of the campaign was highly beneficial to the entire state. The churches recorded more accessions than they had done during many preceding years.

Two years ago the Philadelphia Alliance determined upon extending the work throughout the state. A convention was held at Harrisburg, which was attended by about 200 delegates

from all parts of the state. This convention appointed a state committee, and the writer was elected State Secretary. Rev. Josiah Strong, D.D., at that time Secretary of the National Alliance, with the writer, visited some forty of the towns of Pennsylvania. In nearly all the places visited the pastors voted to co-operate with the Alliance, especially in the work of distributing wholesome literature. The state committee has published a digest of the laws of Pennsylvania on liquor selling, Sabbath observance, etc., etc. Thousands of these leaflets have been distributed with the most gratifying results.

During the last legislature a bill was introduced to modify the Sunday law. It was our privilege to co-operate with Rev. T. T. Mutchler, M.D., of the Sabbath Association, in protesting against any modification of the law. Rev. Dr. George S. Chambers and Mr. C. A. Kunkel, of Harrisburg, members of the state committee, represented the Alliance before the committee to which the bill was referred. The local Alliances and Ministerial Associations throughout the state were asked to petition their representatives against any change in the law. The bill was killed in committee, and we were grateful for the opportunity afforded us of doing something in the interests of Sabbath observance. Another matter that has occupied our attention has had to do with the seating of Brigham H. Roberts, the polygamist, in the Fifty-sixth Congress. The state committee signed a strong protest. Most of the Ministerial Associations took some similar action. We also sent protests, signed by hundreds of voters, to the Pennsylvania members of the House of Representatives, while a petition bearing the same signatures was sent to the Senator from Pennsylvania, Hon. Boies Penrose, and to the members of the House of Representatives, proposing an amendment to the national constitution, and submitting the same to the legislatures of the several states, defining legal marriage to be monogamic, and making polygamy, under whatever guise or pretense, a crime against the United States, punishable by severe penalties, including disfranchisement and disqualification to vote or to hold any office of honor or emolument under the United States or any state or territory therein.

The state committee took action in reference to the peace

commission which met at The Hague, May 18th. Besides a petition from the state committee, petitions from all parts of the state were forwarded to the commission, praying that body to do its utmost in the cause of arbitration *versus* war.

The limits of this article will not permit a reference to the work accomplished in the various cities of the state, but a few words must be given to the work in Pittsburg. Here we were fortunate enough to find the ground partially prepared for our work. The leading pastors had for some time been working towards a closer union between the various evangelical denominations. As the result of several conferences and much earnest work the Pittsburg churches at length formed what is known as "The Federation of Churches" in friendly correspondence with the Evangelical Alliance. One hundred and forty churches by vote of their official boards have joined the federation. "One of the many needs for closer co-operation" (to quote from their Document No. 1) of all the churches was illustrated forcibly even at this meeting which was called merely for the business of organization. A representative came from the Presbyterian ministers' meeting to ask that united action of the churches be taken to secure our workingmen in our iron mills their right to Sunday rest, which at this moment is suffering fresh and serious encroachment. Recently, at a meeting at which over 100 churches were represented, a resolution presented by Rev. Dr. J. T. McCrory was unanimously adopted, "declaring that the Federation regards any movement that tends to destroy the sacredness of the Sabbath as being antagonistic to every public interest; opposing all unnecessary Sunday labor in the mills as elsewhere; appealing to the workingmen whose Sabbath rest is threatened to stand firm for this privilege; appealing to all employers to make the hours of labor to accord with the laws of God and of this commonwealth, recommending the appointment of a committee to confer with the employers specially concerned and to report at a future meeting of the Federation."

Every quarter the Federation has held a public meeting, at which important subjects bearing on the social work of the Church have been discussed. Among the subjects considered are the following: "House-to-house Visitation," "Associated

Charities," "Sabbath Observance," "The Half-holiday Movement," "The Czar's Peace Proposal," "Funeral Reform," "Model Tenements," and "Sweat Shops!" Perhaps the most important work of the Federation has had to do with Sabbath observance. The committee having this work in charge is made up of representative clergymen and laymen. Rev. S. A. Hunter, LL.D., is chairman. Various methods have been adopted for the purpose of diminishing Sunday labor. Letters have been addressed to, and conferences have been held with, the large employers of labor, especially the railroad companies and the iron industries. At the present time steps are being taken to close the small groceries that have been doing business on Sunday. Last April the Allegheny County Sabbath-school Association effected a thorough canvass of the cities of Pittsburg and Allegheny. The Federation of Churches co-operated in the work and since then has sought to utilize the results. Every Church has received a list of non-churchgoers and the Churches have been urged to prosecute the work of bringing them to Christ. A committee of leading clergymen and laymen is now at work on the subject of tenement reform. It is the purpose, after the facts have been gathered, to invite a commission of business men to consider the subject and take such steps as may seem practicable.

WILLIAM CHARLES WEBB,
State Secretary Evangelical Alliance.

Philadelphia.

FEDERATION IN NEW HAVEN

Federation in New Haven was the result of two influences. One may feel safe in affirming that in every considerable community there is a growing desire among the most thoughtful pastors and laymen for closer fellowship in service. Independence, denominationalism, are seen to be degenerating into un-Christian indifference and competition; the waste of energy and time occasioned by the constant crossing of tracks and working

the same territory by pastors who seem to be people only anxious to fill their own bins is perceived and deplored, and, with the exception of the narrow and outdated sectarians, all are eager for some united brotherly effort in the name and the behalf of the Kingdom of God. This feeling was the first influence referred to above.

The second influence arose from the result of a canvass of the city made by certain representatives of the Connecticut Bible Society. This canvass showed that there was a large number of naturally Protestant people in New Haven untouched by the churches. In some cases these people were suspicious and hostile, in others they were simply indifferent, sometimes with, sometimes without, denominational or local church preferences, but in all cases they welcomed the coming of these visitors and readily gave the information asked for. The gathering, tabulation, and publication of this information seemed to some of us to offer the long looked-for opportunity to attempt a closer union, and, encouraged by the success of a similar attempt in New York city, the effort was made.

A call for a meeting of pastors was issued and met with an unprecedented response; the attendance was the largest seen at such a meeting for years, and every denomination was represented. The questions discussed, long, earnestly, and fraternally, were the needs of the city as discovered through the Bible Society's canvass, the obligation of the churches to these unreached hundreds, and the advisability of co-operation.

The discussion resulted in the appointment of a small but representative committee to prepare and report a tentative plan of organization. This committee, after frequent consultation and the careful study of the constitution of the New York organization, produced a plan which was submitted to a subsequent pastors' meeting, unanimously adopted, and has proved a sufficient basis of union and practical work. If this preliminary work were to be done again some features of the plan might possibly be changed; the scope of the federation might be broadened and the problems with which it felt itself called to deal more carefully defined; fewer meetings and less machinery would probably be provided, but on the whole the plan is believed to

fairly meet the needs of such an organization as was proposed. Its salient features are these: Name, "This organization shall be known as the Federation of Churches and Christian Workers in New Haven and vicinity." This somewhat broad and comprehensive name was purposely chosen to give opportunity for the inclusion, on the one hand, of churches of every creed, and, on the other, of organizations like the Young Men's Christian Association and the City Missionary Society; the feeling being that no one who was in sympathy with the declared objects of the Federation and willing to engage in its work should be excluded because of creed differences.

The declared objects of the Federation are, the promotion of mutual acquaintance and fellowship among churches and denominations; to obtain, so far as possible by interchange of views, the consensus of clerical opinion upon all questions of general interest to the churches, such as public charities, moral reforms, the establishment of missions and mission schools, the overcrowding of localities already well supplied with mission help, the religious needs of destitute portions of the city; to secure a more thorough parochial visitation of the Protestant population; to furnish for the workers in our churches and for all benevolently disposed persons in the city a bureau of information upon all questions of mutual interest upon which there is substantial agreement among the city pastors; to encourage and regulate attendance upon Sunday-school; to scrutinize and advise upon new claimants for general benevolence, and to consider new or additional methods proposed for winning men to the church. These objects are to be effected by a thorough investigation of various sections of the city, in co-operation with the churches in such sections, for the purpose of obtaining data on which to base an accurate knowledge of the social, moral, and religious conditions thereof; by co-operation with existing agencies to meet the needs disclosed, and by stimulating the creation of new agencies wherever existing agencies prove inadequate.

Each church in New Haven and vicinity desiring to do so may be represented in the Federation by its pastor and two lay members, one man and one woman. Each co-operating organization that may be selected by the Federation, on recommendation

of the Executive Committee, may be represented by one member. There are at present thirty-five churches and two co-operating organizations enrolled.

The officers of the Federation are a president, two vice-presidents, a secretary and treasurer, and an executive committee composed of two pastors and three laymen, and of which the president is *ex officio* a member. Regular meetings are held on the last Monday of each month except July and August; meetings of the executive committee are held on the call of its chairman.

This is the simple plan of our organization. No salaried officers are employed, but all necessary expenses for books, printing, postage, etc., are borne by the churches co-operating with the Federation and enjoying its benefits.

The actual work of the Federation is to be done by means of district auxiliaries. For this purpose the city has been divided into six districts with two outlying districts in adjoining towns. The constitution provides that in each district an auxiliary may be organized in whatever way may seem best adapted to meet the needs of the several fields, but it shall be under the general supervision of and report to the Federation. The work committed to the auxiliary is as follows: The number of families in the district not attending any stated church shall be ascertained, and such families shall be divided among the churches of the district for regular, friendly visitation, and means shall be taken to learn the names of all newcomers in the district and to introduce them promptly to the church of their preference. Special attention shall be given to gathering children and young people into existing Sunday-schools and Young People's Societies.

This work has already been well started in all the districts. In some districts the preliminary investigation has been finished, the information tabulated, the names apportioned among the churches, and the continuous visitation begun. The blanks furnished the persons who conduct the preliminary investigation are so ruled as to permit the entry of the name of the family, the street and number, and the composition of the family as to relationship and denominational divisions, also the answers to these questions, number of persons in the family, nationality, number of

church members, number not attending church, number of children in Sunday-school, number not attending Sunday-school, church preference. On the back of each blank is printed this declaration — in part for the guidance of the canvasser, in part for the satisfaction of persons who wish to know why they are visited: "Our purpose is not primarily to build up individual churches or denominations, but to enlarge the kingdom of God, to discover those families and persons not now reached by the churches, and to bring them under the influence and care of the church they may prefer. We are not simply gathering statistics, we are striving to show the real spirit of the modern church, through a loving ministry to the social and moral needs of men in His name and for His sake."

The information thus obtained is carefully tabulated. Where church preference is expressed the names are given to the pastor of the nearest church of the denomination preferred — Protestants to Protestants, Catholics to Catholics, Jews to Jews; there is no attempt at poaching or proselyting; where no preference is expressed the names are assigned to the pastors of the district in such proportion as they may agree upon.

Up to this point everything is easy; here arises the danger and the difficulty of all federation work, and here all previous schemes and methods have broken down. It is proposed to separate the families who are to be continuously visited into groups of eight or ten, each group to be placed in charge of a wise and godly man or woman for intelligent, kindly, prayerful, permanent treatment until every family in the group has removed from the district (when it is not to be lost sight of, but reported to the auxiliary in the district to which it has removed) or brought into vital connection with some church. It is the application of the parish idea to very small groups of families. To each visitor his group stands in the relation of a parish; he is to be to each of his families a friend and an adviser; he is to help them find work; he is to gain their confidence, to sympathize with them in their joys and sorrows, to remove their prejudices against the church, to gradually bring them into touch with the social and religious life of the church, and he is to make it very clear to them that he is doing all this from a genuine interest in them and in the name

of Christianity and the united churches of the community; he is to be in the truest sense a pastor.

"'Tis not a cause of small import
The pastor's care demands,
But what might fill an angel's heart,
And filled a Saviour's hands."

It is not easy to find in any congregation a sufficient number of men and women who have at once the time, the willingness, and the adaptation for such work. We cannot afford to have the spirit and intent of the churches in this work misrepresented or the work itself bungled. Unchurched people are peculiarly sensitive and suspicious; they are quick to resent condescension or patronage; they detect the perfunctory, the maudlin, and the meddlesome at a glance. We must have a wise, tactful, patient, brotherly ministry, or none at all. We are not slumming, we are not taking a census, we are not trying social and philanthropic experiments, we are expressing Christian love; we must have consecration without cant, sentiment without silliness, devoutness without sanctimoniousness, a persistent effort to save without the meddling that makes one a nuisance; in a word, we must have sanctified common sense. Whenever a pastor can find such genuine under-shepherds in his church, happy will be that pastor; in his case at least one feature of federation will prove workable and successful.

In this article no attempt has been made to set forth the necessity of federation in large cities, to plead its cause, or to enumerate the difficulties in its way; the purpose has been to outline the plan which has been adopted and is being worked in one New England city. The difficulties are apparent. They lie in the natural, long-fostered, and deep-seated suspicions, jealousies, rivalries, and competitions that exist between the denominations, and sometimes, alas, between local churches of the same denominations, in the prejudice of many people against any movement that emanates from or is connected with the churches, in the lack of qualified workers and of sustained enthusiasm. Yet one cannot well fail to perceive that it offers at least the suggestion of the solution of some of our most perplexing problems. The one great thing about federation that causes many thoughtful

people to turn to it with hopefulness is the fact that it is an effort in behalf of the Kingdom rather than in behalf of the denomination or the individual church; it is an endeavor to bring the pressure of the whole Christian body to bear upon every question of common interest; it is a loving but dignified outreach after every one who is unfortunate, discouraged, estranged, indifferent, or hostile; it is a new affirmation, in the terms of ministry, that we are after all constrained by the love of Christ rather than by sectarian pride and the lust of numbers. There is no attempt to settle or sink differences of dogma or methods, there is no squint toward organic unity; there is ministry in the name of the churches; there is union for good works. We believe that the results of federation, wherever it is intelligently and patiently worked, will be a deeper interest in each other in the case of Christian people, a closer union, a more impressive and winning display of the spirit and forces of the Kingdom as contrasted with the feebleness and rivalry of individual efforts. Co-operation and the conservation of energy are to be substituted for competition and waste.

WATSON L. PHILLIPS,

President of the New Haven Federation.

New Haven, Conn.

FEDERATION IN WINSTED

The problem which confronted the Winsted churches and pastors was the usual one: How to reach the unchurched. There are five Protestant churches with complete equipments, and an energetic Young Men's Christian Association, with several hundred members, and still there were many families not reached by the gospel message. This problem was discussed by the pastors and church committees, and the decision reached that the Connecticut Bible Society be invited to make an evangelical canvass of the borough. Such a canvass was made in December and January, and the results laid before the churches. About twenty per cent of the Protestant population were found to be non-

church-goers, and some thirty per cent of Protestant children outside the Sunday-schools. There were reported to me not less than forty families having a preference for the Second church, of whom I knew little or nothing. Some of them had occasionally attended our services, others would come to us if they went anywhere. Forty-one Protestant families in the borough expressed no preference for any church.

With these facts before us the pastors met for further conference. The question now was a two-fold one: How to distribute those families having no preference, and how to avail ourselves permanently of the facts and figures laid before us by the canvass. Manifestly, unless some plan should be devised to keep in touch with the seven hundred and eighty-one nominal Protestants not attending church, and the two hundred and thirty-five children of school age not in our Sunday-schools, we could not hope to reap any lasting benefits from the special work already done. After considerable conference it was agreed that we divide the borough into five geographical parishes, assigning one to each Protestant pastor, thus making him responsible for the unchurched in his parish. It is understood that no pastor is to interfere with any families which have expressed preferences for churches other than his own. At the same time he is to report new families coming into his parish to the pastor of the church for which they have a preference. Over this geographical parish the pastor is to be the bishop, watching for the removals and changes, and reporting them accordingly to the proper churches and pastors, noting cases of poverty, and seeing that such do not impose upon several churches and philanthropic organizations; and, in a word, to carry the gospel to those who have been accustomed to think that no one cared for their souls. The plan seems ideal, and the need now is Christian grace, patience, and enthusiasm in carrying it out.

NEWELL M. CALHOUN,

Pastor Second Congregational Church.

Winsted, Conn.

FEDERATION IN HARTFORD

The pastors of Hartford, having been brought into delightful fellowship through the ministers' meetings, and feeling the need of some form of co-operation in order to accomplish successfully the work of the Kingdom, began more than a year ago to discuss the question of forming a Federation. A conference was called, under the auspices of the Connecticut Bible Society, to discuss the matter. This society, having just secured the formation of a Federation in New Haven, was anxious to secure a like result in Hartford. After much deliberation at a meeting of pastors called for the purpose it was voted to present the matter to the churches. Accordingly a Convention of delegates from the churches was called by the committee of pastors, which held two sessions on February 23 and March 9, 1900, at which twenty-five churches were represented. A constitution was adopted by that Convention, which was then presented to each church in the city for adoption. The first meeting of the Council of the Hartford Federation is called for May 1st. This constitution is so brief and at the same time so clear in its statement of the form of the organization that we reproduce it entire for the benefit of those who may like to copy some of its features.

I. NAME

This organization shall be called THE FEDERATION OF CHURCHES IN HARTFORD.

II. OBJECT

The object of this Federation is the promotion of acquaintance, fellowship, and effective co-operation among the several churches of all denominations in Hartford, in order that their essential unity may be manifested, that the evangelization of the city may be more systematically accomplished, that a means may be found of expressing the united Christian sentiment of the community in regard to moral issues, that the various Christian and benevolent activities of the city may be more completely co-ordinated, and that other appropriate ends may be secured.

III. MEMBERSHIP

This Constitution shall be submitted to all the Christian churches of Hartford. Each church accepting it shall be enrolled as a member of the

Federation, and shall have the right to appoint its pastor and two delegates to represent it on the Council of the Federation.

Other Christian organizations may be admitted to membership upon the vote of the Council, and shall thereafter be entitled to send one delegate to the Council.

All such delegates shall be elected by the churches or other organizations to serve for one year from the date of the annual meeting of the Council.

IV. GOVERNMENT

The government of the Federation shall be vested in a Council. This Council shall be composed of the pastor and two delegates from each church, and one delegate from each organization other than a church, in the Federation.

The Council shall have no authority over the churches or over any of them. Its powers shall be simply advisory and executive.

The Council shall elect all officers of the Federation, but shall not be limited in its choice to its own membership. All officers who are not delegate members shall be *ex officio* members of the Council.

The Council shall appoint such committees as may be needed to carry out the purposes of the Federation.

The Council shall undertake no work involving expense unless the funds for the same are already provided.

The Council shall make by-laws for the Federation and for its own government.

V. OFFICERS

The officers of this Federation shall be a President, a Vice-President, a Secretary, a Treasurer, and an Executive Committee of seven, who shall be chosen at the annual meeting of the Council.

These officers shall perform the duties usually falling to such officers in similar organizations.

The Executive Committee shall be composed of the President and Secretary, and five others elected from the Council.

All officers shall serve for one year or until the next annual meeting of the Council. Vacancies may be filled at any regular meeting of the Council.

VI. MEETINGS

The Council shall hold regular meetings in March, June, September, and December of each year. The June meeting shall be the annual meeting, at which full reports of the year's work shall be presented and all officers elected.

Special meetings may be called by the Executive Committee as the occasion demands, and shall be called upon written request of ten members of the Council.

VII. QUORUM

Twenty members shall constitute a quorum of the Council, and four a quorum of the Executive Committee.

VIII. AMENDMENTS

Amendments to this Constitution having been adopted at a regular meeting of the Council, shall be then submitted to the churches of the Federation for ratification, and shall become effective upon approval by three-fourths of the churches in the Federation.

THE CONNECTICUT BIBLE SOCIETY AND CHURCH FEDERATION

For ninety-one years the state of Connecticut has had a Bible Society of its own. Twenty years ago a charter was granted to the society by the General Assembly of Connecticut, which defined its object to be the benevolent distribution of the Holy Scriptures in connection with *evangelistic labor*. The ripe old age of this society and its long experience ought to give its voice some weight in the discussion of Church Federation.

It has not only supplied the destitute with the Bible, but has done through its visitors personal work from house to house. In connection with this missionary service, a record is made of every family visited, and a statement is placed in the hands of co-operating pastors, giving a list of all non-churchgoers and children out of Sunday-school in the town, and much other information of value in parish work. It is shown by this systematic visitation that in our Connecticut towns at least one in four of the adult Protestant population does not attend any church service of worship. If it be objected that among this twenty-five per cent. are many whom old age keeps from church attendance, it may be replied that many who report themselves as churchgoers take the benefit of the doubt by being present at Easter and Christmas festivals, or, perhaps, on some rare day in June. In the cities the non-churchgoing Protestant element is larger than twenty-five per cent, so that it is a conservative statement that if the adult Protestant population of Connecticut were to march by a given point in files of four, one in each four would be a non-churchgoer.

Some one has said that figures are facts, and that facts are the

finger of God's providence. Not every church or pastor sees in statistics the pointing of that finger. How to make a more effective use of the facts compiled is one of the problems growing out of the Society's twenty years' experience. To mass figures is comparatively easy. To marshal serried columns of numbers is not difficult, but to induce the churches to face resolutely the spiritual conditions revealed, and to combat downward tendencies — "Aye, there's the rub!" In some few cases the statistics are set aside without the attention they deserve, and an opportunity is lost. In other cases a spasmodic attempt is made to follow up the non-churchgoers, which soon collapses. One of the chief reasons for the lack of interest in the condition of the unevangelized outside of conventional parish lines is the unhappy division of the church into sects, which makes the average church member more devoted to his little Zion than to the Kingdom of God for which all churches exist. Where two churches are placed side by side in a little community which can support decently but one, what might be in a larger community wholesome emulation is changed to rivalry, bordering in some cases closely on jealousy. The writer said the other day to a member of a church thus situated, "What a fine thing it would be for your village if your church and the one by its side could be united?" "We don't want the other church. We have no use for it," was the prompt reply. Here are conditions unfavorable to bringing the absentees to God's house. Here is a state of affairs sinister to the systematic effort which ought to be made to win back those that are estranged from divine worship. When several churches attempt to follow up independently a list of non-churchgoers, it is not unlikely that certain families will have several invitations to several churches. The danger is that so much sudden effort will cheapen the church so that the invitations will look like eagerness to get families into "my church," rather than disinterested love and honest desire to bring spiritual help. Then, too, without systematic and united effort, many non-church-going families slide out between the churches. The whole field is not cared for. Because of the many churches, mission work overlaps in spots, being multiplied needlessly, while other spots are left bare, and the sheep are shepherdless. These are some

of the reasons why the statistics which our consecrated and experienced workers gather are not put to more effective use, and why, in many cases, spiritual impressions made do not develop into Christian life.

The experience of the Society in its mission to the unevangelized and indifferent reveals the necessity of *co-operative work* by the churches of our commonwealth, if the many who have no church home shall be brought back. Religious denominations are likely to stay with us some time yet. The close of the twentieth century is not likely to see organic church unity, but it ought to witness a good understanding and practical working together of all Christians for our common Christianity. As Bible distribution led to mission work from house to house, as next was suggested the religious census to record in permanent form the results of such work, so out of practical experience the Society has been led to be the warm advocate and promoter of Church Federation. In common with other missionary organizations it has accomplished much despite adverse conditions, but it believes that some of these hindrances can be removed if the churches will adopt some permanent form of co-operation. Combinations have revolutionized business life, and trusts for better or worse, for richer or poorer, are the means by which mercantile transactions are conducted so gigantic as to be impossible until now. Is it not time that the children of light learned a lesson in this respect from the children of the world who are so much wiser in their generation? Church Federation will do much to modify the discouraging conditions under which all work for the unchurched is now done. The figures which the Connecticut Bible Society gather stand for facts, and these facts lead us to advocate most earnestly the federation of the churches of our commonwealth for the one work for our one Lord.

HENRY B. ROBERTS,

Secretary Connecticut Bible Society.

Winsted, Conn.

THE INTER-DENOMINATIONAL COMMISSION IN MAINE

A very modest institution, looking to the more harmonious relations between the evangelical churches in Maine, will celebrate its tenth anniversary on December 15, 1900. During the first decade of its history the Interdenominational Commission of Maine has proved its right to exist, and each year has brought forth some new evidence of the wisdom of its founders. The organization is composed of representatives of the five leading evangelical denominations in the state: Baptist, Christian, Congregational, Free Baptist, and Methodist. Its origin was due to some practical suggestions made in 1890, at the meeting of the State Conference of Congregational Churches, by one of the Methodist pastors who came before the meeting as a fraternal delegate from his own church. Acting upon these suggestions, our own denomination took steps to confer with the other denominations for the purpose suggested, with the result already mentioned, later in the same year. And it should be said that from that time to this the spirit of those suggestions has been recognized, and in the main adhered to.

The object of the commission, as stated in its constitution, is "to promote co-operation in the organization and maintenance of churches in Maine; to prevent waste of resources and effort in the smaller towns, and to stimulate missionary work in the destitute regions." It is probable that more has been heard of the commission outside the state where it originated than within its borders. Some rose-colored statements have been made and written concerning this institution by those whose knowledge of its practical working has been gained mainly at second hand. The impression may have gained abroad that church comity in the Pine Tree state is rapidly approaching its ideal; whereas it should be said that it has not yet solved very satisfactorily the vexed problem of the rural churches, nor has it allayed all signs of strife upon the ground where several churches of different de-

nominations rival one another for an existence which could not be maintained at all without missionary aid. Yet the principles of the commission look in the right direction; they are simple, reasonable, and cannot help appealing to everyone whose first desire is the speedy progress of the Kingdom.

It is very evident to the writer, who was a Home Missionary Secretary for several years in Maine, and whose practical experience in the working of the Commission in concrete cases has been sufficient for the purpose, that had such an institution been established forty years ago in our New England states, many a sad spectacle of church rivalry would never have arisen, and hundreds of thousands of dollars might have been saved our missionary societies for greatly needed work at strategic points.

Of course, where the work of such an organization is of the nature simply of advice, with nothing like authority possible, the honor of the several denominations must make a success or a failure of any attempt of the commission to arbitrate where its aid is sought. Thus there is a great deal of indefinite work done to which it is never possible to point, and to argue for or against the success of the enterprise.

Two types of rural communities are especially affected by the influence of the commission; one is the newer settlement, more often in the northern sections of the state, where large lumbering industries create an occasional new center of some importance, the other is the old, decaying hamlet or village where the railroad has gradually withdrawn the trade and traffic which formerly made a live town where now few signs of activity are found. In such towns may be seen two, three, or four churches, once perhaps comparatively flourishing, but to-day either closed nine months in the year, or, if kept open at all, it must be by the constant application of missionary aid. It will be readily seen that the adjustment of church matters can be much more easily accomplished in the former than in the latter class of places.

An instance occurs to the writer of a church in one of the northern counties of the state where the town took a new lease of life six or seven years ago. It became practically a new town, and the single small church being the only one upon the ground, received the benefit of all the growth of the place. Despite the

fact of the financial stringency of the years during which the growth took place, that church grew from a state of complete dependence upon missionary aid to self-support, building and paying for a church and parsonage meanwhile, and it stands to-day the only self-sustaining church of its denomination in its county. It was due to the existence and influence of the commission that the town did not soon become over-churched with three or four feeble organizations all dependent upon outside help for their very life.

The most practical illustration of the good work of the commission at the present time may be found in an entirely new community at Millinockett, on the borders of Penobscot and Aroostook counties, where an immense pulp industry is being established. Several hundred men have been employed the present winter in the work of construction, while a considerable population of a permanent character has been gathered there. As early as last October it was agreed by the members of the commission that some immediate steps should be taken to provide that community with the privileges of a church. A temporary building for church and social purposes was therefore erected at a cost of eighteen hundred dollars, the bulk of which was assumed by the several denominations proportionately through their representatives on the commission. A pastor has been called by the same agency, and to-day the work is already on a sound footing, and will be maintained as a union movement until the time arrives when one denomination, by the consent of the majority of the people, shall assume control of the work.

The principles of the commission make it expressly plain that when one denomination has entered a field no other body shall make any attempts to encroach upon the territory until the growth of the place reaches a certain point, which is sufficient to warrant the support, with no outside aid, of a second church.

The second class of communities referred to, — the old towns where a steady depopulation has been for years going on and where several weak and dependent churches exist, — presents far more difficult features for wise adjustment. It is easy, on general principles, to affirm that these separate churches should unite, and form a single self-sustaining body, but it is a different matter

to deal with individual cases. Party feeling is nowhere stronger than in the rural town. Church feuds of long standing have embittered many a community for a generation. Funds contributed years ago for maintaining a church cannot be diverted to new purposes. Each body is supremely jealous of its own rights, and each denominational society behind the local church looks carefully to its own interests, as is natural and proper. It becomes a very delicate matter for any institution, and especially one so intangible as the commission, to make an advance under such circumstances, and it can never do it until the ground is most carefully prepared beforehand. The average New England rural town or village feels that it is quite competent to manage its own church affairs, as well as its larger town interests, even though it may be obliged to receive aid from without to maintain its church.

The only service that the commission can render in this class of towns is in the rare cases where unusual harmony has been evidenced between the churches for some time, and a mutual concession is arrived at by means known to all, and in which all are interested. The commission has made some early and not very successful attempts to give unsolicited advice in cases of this kind. It will do well in the future to await such counsel. There have also been a few instances where mutual agreements have been made between neighboring towns, whereby the interests of sister denominations have been better served by the union of two churches.

It is evident that proposals of the commission, made by a score or less of representative men of the several denominations, will not always appeal to the constituency of a given denomination at the time of its annual conference, when denominational fervor and ambition are more apt to be prominent than on other occasions. And so it naturally comes to pass that not every effort of the commission made by that body in a quiet business meeting finds the reception desired when brought before the larger and more demonstrative assembly. Differences in church government, ranging from the somewhat severe authority of the Methodist Episcopal Bishop to the go-as-you-please style of the Congregationalists, complicate matters, and make the simplest attempts along the line of interdenominational comity profoundly

depressing to the officer of the special denomination who may have a "hard case" on his hands.

After all, the great benefit of the movement contemplated by the commission is largely preventive. There is no question that many more new churches would have been formed by the several denominations represented by the Maine commission, had this simple institution not been in existence. The testimony of the missionary bodies of all the denominations would heartily agree to this. It has a wholesome influence upon a church or a denomination to realize that before it can step into an apparently inviting field and organize a church the whole situation must be thoroughly investigated. Not many steps can be taken by any rash church, denomination, or secretary, before there will be a calling to account respecting intentions entertained, and this is an encouraging fact. The Interdenominational Commission of Maine has, at all events, begun a method of treatment of the rural church problem, which as years go on must be universally recognized as one effective agency for the accomplishment of the desired end.

DAVID P. HATCH,

Ex-Home Missionary Secretary in Maine.

Lawrence, Mass.

NATIONAL COMMITTEE ON FEDERATION

At the call of some of those interested in the New York Federation of Churches a Conference of those interested in such movements was held in that city on February 1st and 2d of this year. Representatives were present from various organizations in New England, the Middle States, and even from so far west as Chicago. There was a free interchange of views, and considerable enthusiasm was manifested regarding this form of church union. The result of the Conference was the appointment of a Committee which should call another Conference next year, and act meanwhile at its discretion in stimulating the movement so far as possible. That Committee are prepared to furnish information in regard to the movement to inquirers and to give suggestions regarding methods of organization. The secretary of the Committee is Rev. A. B. Sanford, D.D., 83 Bible House. The other members of the committee are: J. Cleveland Cady, Chairman, William Hayes Ward, LL.D., Washington Choate, D.D., Prof. John B. Clark, LL.D., Rivington D. Lord, D.D., George U. Wenner, D.D., Bishop John H. Vincent, D.D., LL.D., Frank Mason North, D.D., Mr. John S. Huyler, Rev. S. T. Willis, Bishop E. R. Hendrix, D.D., LL.D., Charles L. Thomson, D.D., Henry C. M. Ingraham, Esq., Samuel M. Hamilton, D.D., Mr. John H. Converse, E. Walpole Warren, D.D., J. W. Hegeman, Ph.D., Lewis Francis, D.D., Hon. Charles H. Knox, Rev. Rufus W. Miller, W. H. P. Faunce, D.D., John B. Calvert, D.D., Rev. Leighton Williams, Chas. E. Hughes, Esq., Hon. Chas. A. Schieren, Treasurer.

THE
DEVELOPMENT OF MUSLIM JURISPRUDENCE

INAUGURAL ADDRESS OF DUNCAN BLACK MACDONALD

PROFESSOR OF SEMITIC LANGUAGES

MARCH 20, 1900

The chair into which I have just had the honor to be inducted occupies a peculiar and anomalous position in the curriculum of a theological seminary. Among its duties no teaching of theology need fall and among them must fall a painful and elaborate linguistic drill, more becoming to the work of a high school than to that of a post-graduate course. If I were limited for this inaugural lecture to subjects immediately connected with the most essential part of my teaching here I would be compelled to invite your attention this evening to some such question as the precise effect of the accent on the form of Hebrew words, or the exact relationship between roots 'y and y'y or some similar pleasing exercitation. If I were to attempt to pass from these purely linguistic diversions to the broader questions of Hebrew literature or theology, to determine the dates and contents of books, the development of ideas, or the influence of writers, I would be in a sense trespassing on domains already assigned to the sway of one or other of my colleagues. On such a formal occasion as this, when a man must bring from his store whatever he has of most significant or characteristic, it would ill become me to imply that my office can only rise above gerund-grinding and exercise-correcting — the sphere of the pedant and the ferule — by playing the masterful beggar and sorner upon its neighbors.

But, fortunately, neither the one nor the other is necessary; I need not unfold before you the delights of the Hebrew grammarian, nor need I steal the thunder of my brethren. My chair is not one of the Hebrew language alone. It privileges me to a wider sweep and empowers me to teach — and in this case to

address you upon — any extra-Biblical phase of Semitic literature or life. Especially does it throw open to me the whole great world of Islam — in the large dictum of Dr. Johnson, the only object along with the Christian civilization of an intelligent curiosity. I therefore venture now to ask your indulgent attention to what must of necessity be a very inadequate and rapid sketch of the development of Muslim Jurisprudence. The subject is of the first importance in itself; for only two great systems of jurisprudence have been wrought out — that of Rome and that of Islam. But, further, for the people of the United States, it is, or at least should be, of peculiar and immediate interest. In the providence of God, but whether for our sins or our virtues is still obscure, a considerable part of the Muslim population of the world has passed under our care. We are responsible for them, their institutions, and their future. It is our duty then to learn what these institutions are, what their history has been, and in what way and to what degree their future can be affected by us to the best results. To the history and nature, then, of this phase of these institutions I now invite your attention.

In tracing the development of Muslim jurisprudence we shall meet with few of the difficulties which surrounded Sir Henry Maine when he first examined the origins and history of European law. We shall not need to push our researches back to the primitive family, or to work our way through periods of centuries guided by the merest fragments of documents and hints of usage. Our subject was born in the light of history; it ran its course in a couple of hundred years, and has left at every important point authoritative evidences of its whence, its how, and its whither. Our difficulties are different but sufficiently great. Shortly, they are two. The mass of material is overpowering; the strangeness of the ideas involved is perplexing. The wealth of material will become plain as we trace the history; but for the strangeness of the contents, of the arrangement and the atmosphere of these codes, I must prepare you from the outset. How, indeed, can we meet a legal code which knows no distinction of personal or public, of social or criminal, law, which prescribes and describes the use of the toothpick and decides when a wedding invitation may be declined, which enters into the minutest and most un-

savory details of family life and lays down rules of religious retreat? Is it by some subtle connection, of thought that the chapter on Oaths and Vows follows immediately that on horse racing; and a section on the building-line in a street is inserted in the chapter on bankruptcy and composition? One thing at least is abundantly clear. Muslim law, in the most absolute sense, fits the old definition and is the science of all things, human and divine. It tells what we must render to Caesar and what to God, what to ourselves and what to our fellows. The bounds of the Socratic definition of rendering to each man his due it utterly shatters. While theology defines everything that a man shall *believe* of things in heaven and in earth and beneath the earth — and this is no flat rhetoric — law prescribes everything that a man shall *do* to God, to his neighbor, and to himself. It takes all duty for its portion and defines all action in terms of duty. We have heard of the Episcopal clergyman who maintained that the prayer-book furnished a form of prayer for every conceivable emergency. One of the greatest legists of Islam would never eat a watermelon because he could not find that the usage of the Prophet had laid down and sanctioned a canonical method of doing so.

But we must return to the beginning of things, to the egg from which this tremendous system was hatched.

The mother-city of the law of Islam was the little town of Yathrib, called *Madinat-un-Nabi*, the City of the Prophet, or shortly, *al-Madina*, ever since the Hijra or Migration of Muhammad to it, in the year 622 of the Christian Era. Here the first Muslim state was founded and the germinal principles of Muslim jurisprudence fixed. Both state and jurisprudence were the result of the inter-working of the same highly complicated causes. The ferments in the case may be classified and described as follows: First, in the town itself before the appearance of Muhammad on its little stage — little but so momentous for the future — there were two parties, often at war, oftener at peace. There was a genuine Arab element and there was a large settlement of Jews. To the Arabs any conception of law was utterly foreign. An Arab tribe has no constitution; its system is one of individualism; the single man is a sovereign and no writ can lie against him; the tribe can cast him forth from its midst, it cannot other-

wise coerce him. So stands the case now in the desert, and so it was then. Some slight hold there might be on the tribe through the fear of the tribal God, but on the individual Arab, always a somewhat cynical skeptic, that hold was of the slightest. Further, the avenging of a broken oath was left to the god that had witnessed the oath; if he did not care to right his client no one else would interfere. There was a customary law undoubtedly, but it was protected by no sanction and enforced by no authority. If both parties chose to invoke it, well; if not, the one had nothing to fear but the anger of his opponent. That law of custom we shall find again appearing in the system of Islam, but there it will be backed by the sanction of the wrath of God working through the authority of the State. The Jewish element was in a different case. They may have been Jewish immigrants, they may have been Jewish proselytes — many Arab tribes we know had gone over bodily to Judaism — but their lives were ruled and guided by Jewish law. To the primitive and divine legislation on Sinai there was an immense accretion by legal fiction and by usage; the Roman codes had left their mark and the customary law of the desert as well. All this was working in the life of the town when Muhammad and his little band of fugitives from Mecca entered it. Being Meccans they must have brought with them the more developed legal ideas of that trading center, but these were of comparatively little account in the scale. The new and dominating element was the personality of Muhammad himself. His contribution was legislation pure and simple, the only legislation that ever was, ever has been in Islam. Till his death, ten years later, he ruled his community as an absolute monarch, as a prophet in his own right. He sat in the gate and judged the people. He had no need of a code, for his own will was enough. He followed the customary law of the town as I have described it above, when it suited him and he judged that it was best. If not, he left it and there was a revelation. So the legislative part of the Qur'an grew out of such scraps sent down out of heaven to meet the needs of the squabbles and questions of the townsfolk of al-Madina. The system was one of pure opportunism; but of what body of legislation can that not be said? Of course, on the one hand, not all decisions were backed by a revelation, and

Muhammad seems, on the other, to have made a few attempts to deal systematically with certain standing and constantly-recurring problems — such, for example, as the conflicting claims of heirs in an estate and the whole complicated question of divorce — but, in general, the position holds that Muhammad as a law-giver lived from hand to mouth. He did not draw up any Twelve Tables or Ten Commandments, or Code, or Digest; he was there and the people could come and ask him questions when they chose, and that was enough. The conception of a rounded and complete system which will meet any case and to which all cases must be adjusted by legal fiction or equity, the conception which we owe to the genius and experience of the Roman lawyers, was foreign to his thought. From time to time he got into difficulties. A revelation proved too wide or too narrow or left out some important possibility. Then there came another to supplement and correct, or even to set the first quite aside. Muhammad had no scruples about progressive revelation as applied to himself. Thus, through these interpretive acts as we may call them, many flat contradictions have come into the Qur'an and have proved the delight of generations of Muslim jurists.

Such then was the state of things legal in al-Madina during the ten years of Muhammad's rule there until his death in A. D. 632. Of law there was, strictly speaking, none. In his decisions Muhammad could follow, certainly, the customary law of the town, but to do so there was no necessity upon him other than prudence, for his authority was absolute. Yet even with such authority and such freedom his task was a hard one. The Jews, the native Arabs of al-Madina, and his fellow fugitives from Mecca, lived in more or less friction. He had to see to it that his decisions did not bring that friction to the point of throwing the whole community into a flame. The Jews were soon eliminated, but the influence of their law undoubtedly lasted in the customary law of the town long after they themselves had become insignificant. Still, with all this, the suitor before Muhammad had no certainty on what basis his claims would be judged, whether it would be the old law of the town or a rough equity based on Muhammad's own ideas, or a special revelation *ad hoc*. So far then we may be said to have the three elements, common

law, equity, legislation. Legal fiction we shall meet later; Muhammad had no need of it.

But with the death of Muhammad in 632 the situation was completely changed. We can now speak of Muslim law; legislation plays no longer any part; the process of collecting, arranging, correlating, and developing has begun. Consider that situation as it must have presented itself to one of the immediate successors of Muhammad as he sat in his place and judged the people. When a case came up for decision there were several sources from which a law in point might be drawn. First among them was the Qur'an. It had been collected from the fragmentary state in which Muhammad had left it by Abu Bakr, his first Khalifa or successor, some two years after his death. Again, some ten years later, it was revised and given forth in a final public recension by 'Uthman, the third Khalifa. This was the absolute Word of God — thoughts and language — and stood and, in theory, still stands first of all sources for theology and law. If it contained a law clearly applying to the case in hand there was no more to be said; divine legislation had settled the matter. If not, recourse was next had to the record of the decisions of the Prophet. Had a similar one come before him and how had he ruled? If the memories of the Companions of the Prophet could adduce nothing similar from one of his decisions, then the judge had to look further for an authority. But the decisions of Muhammad had been many, the memories of his Companions were capacious and possessed further, as we must recognize with regret, a constructive power that helped the early judges of Islam out of many close corners. But if tradition even — true or false — also failed, then the judge fell back on the common law of al-Madina, that customary law of which I have already spoken. When that too failed, the final recourse was had to the common sense of the judge — roughly, what we would call equity. At the beginning, therefore, of Muslim law it had the following sources: legislation, the usage of Muhammad, the usage of al-Madina, equity. Naturally as time went by and the figure of the Founder drew back and became more obscure and more venerated equity fell gradually into disuse; a closer search was made for decisions of that Founder which could in any way be pressed into service; a method of analogy, closely

allied to legal fiction, was built up to assist in this, and the development of Muslim jurisprudence as a system and a science was fairly begun. Further, in later times, the decisions of the first four Khalifas and the agreement of the immediate Companions of Muhammad came to assume an importance only second to that of the decisions of Muhammad himself. Later still, and as a result of this, the opinion grew up that a general agreement of the jurisconsults of any particular time was to be regarded as a legitimate source of law. But we must return to consider our subject more broadly and in another field.

I have already drawn your attention to the fact that the sphere of law is much wider in Islam than it ever has been with us. By it all the minutest acts of a Muslim are guided. We, too, passed through a stage similar to this in our sumptuary laws, but not even the most mediaevally-minded Western state of this Union has ventured to put upon its statute-book regulations as to the use of the tooth-pick and wash-cloth. Further, the conception of law is so wide as to reach essential difference. A Muslim is told by his code not only what is required under penalty, but also what is either recommended or disliked, but without reward or penalty being involved. He may certainly consult his lawyer in order to learn how near the wind he can sail without unpleasant consequences; but he may also consult him as his spiritual director with regard to the relative praise-worthiness or blame-worthiness of classes of actions of which our law takes no cognizance. That being so, it will be easily understood that the record of the manners and customs of the Prophet, of all the little details of his life and conversation, came to assume a high importance. Much of that was too petty ever to reach expression in the great digests of law; not even the most zealous fixer of life by rule and line would condemn his fellow-religionist because he preferred to carry a different kind of walking-stick from that approved by the Prophet, or found it fitting to arrange his hair in a different way. But still all pious Muslims paid attention to such things and fenced their lives about with the strictest Prophetic precedent. In consequence of this there early arose in Islam a class of students who made it their business to investigate and hand down the minutest details as to the habits of Muhammad. They

were not students of law, but students of the traditions out of which law could be made. Their interest lay in gathering up and preserving, not in using and applying. From the earliest time then there existed these two classes in the bosom of Islam, students of tradition proper and students of law proper. For long they did not clash, but a collision was inevitable sooner or later.

Yet if the circle of the Muslim horizon had not widened beyond the little market town of al-Madina that collision might have been long in coming. Its immediate causes were from without and are to be found in the wave of conquest that carried Islam within the century to Samarcand beyond the Oxus and to Tours in southern France. Consider what that wave of conquest was and meant. Within fourteen years of the Hijra Damascus was taken, and within seventeen years all Syria and Mesopotamia. By the year 21 the Muslims held Persia; in 41 they were at Herat; and in 56 they reached Samarcand. In the west, Egypt was taken in the year 20, but the way through northern Africa was long and hard. Carthage did not fall till 74, but Spain was conquered with the fall of Toledo in 93. It was in A.D. 732, the year of the Hijra 114, that the wave at last was turned and the mercy of Tours was wrought by Charles the Hammer; but the Muslims still held Narbonne and raided in Burgundy and the Dauphiné. The wealth that flowed into Arabia from these expeditions was enormous; money and slaves and luxuries of every kind went far to transform the old life of hardness and simplicity. Great estates grew up, fortunes were made and lost, the intricacies of the Syrian and Persian civilizations overcame their conquerors. All this meant new legal conditions and problems. The system that had sufficed to guard the right to a few sheep or camels had to be transformed before it would suffice to adjust the rights and claims of a tribe of millionaires. But it must not be thought that these expeditions were only campaigns of plunder. With the Muslim armies everywhere went law and justice, such as it was. Jurists accompanied each army and were settled in the great camp-cities which were built to hold the conquered lands. Al-Basra and al-Kufa and Fustat, the parent of Cairo, owe their origin to this, and it was in these new seats of militant Islam that speculative

jurisprudence arose and moulded the Muslim system. The early lawyers had much to do and much to learn, and it is to their credit that they recognized both necessities. Muslim law is no product of the desert or of the mind of Muhammad, as some have said, but rather of the labor of these men struggling consciously with a gigantic problem. They might have taken their task much more easily than they did; they might have lived as Muhammad had from hand to mouth and concealed their own sloth by force and free invention of authorities. But they recognized their responsibility to God and man and the necessity of building up a stable and complete means of rendering justice. These armies of Muslims, we must always remember, were not like the hordes of Attila or Chingiz Khan, destroyers only. The lands they conquered were put to hard tribute, but it was under a reign of law. They recognized frankly that it was for them that this mighty empire existed, but they recognized also that it could continue to exist only with order and duty imposed upon all. They saw, too, how deficient was their own knowledge and learned willingly of the people among whom they had come. And here, a second time, Roman law — the parent law of the world — made itself felt. There were schools of that law in Syria at Caesarea and Beyrout, but we need not imagine that the Muslim jurists studied there. Rather it was the practical school of the courts as they actually existed which they attended. These courts were permitted to continue in existence till Islam had learned from them all that was needed. We can still recognize certain principles that were so carried over. That the duty of proof lies upon the plaintiff and the right of defending himself with an oath upon the defendant; the doctrine of invariable custom and that of the different kinds of legal presumption. These as expressed in Arabic are almost verbal renderings of the pregnant utterances of Latin law. But most important of all was the liberty suggested by that system to the Muslim jurisconsults. I need not remind some, at least, of you of the part played in the older school by the *Responsa Prudentium*, answers by prominent lawyers to questions put to them by their clients, in which the older law of the Twelve Tables was expounded, expanded, and often practically set aside by their comments. Let me quote the classical state-

ment of this by Sir Henry Maine: "The authors of the new jurisprudence during the whole progress of its formation professed the most sedulous respect for the letter of the code. They were merely explaining it, deciphering it, bringing out its full meaning; but then, in the result, by piecing texts together, by adjusting the law to states of fact which actually presented themselves, and by speculating on its possible application to others which might occur, by introducing principles of interpretation derived from the exegesis of other written documents which fell under their observation, they educed a vast variety of canons which had never been dreamt of by the compilers of the Twelve Tables and which were in truth rarely or never to be found there." * All this precisely applies to the development of law in Islam. The part of the Twelve Tables was taken by the statute law of the Qur'an and the case law derived from the usage of Muhammad, that of the Roman *Jurisprudentes* by those speculative jurists who worked mostly outside of al-Madina in the camp-cities of Mesopotamia and Syria, and the *Responsa*, the answers, by the "Opinion" which they claimed as a legitimate legal method and source. The Arabic term which I here render *Opinion* has passed through marked vicissitudes of usage. In old Arabic, before it, in the view of some, began to keep bad company, it meant an opinion that was thoughtful, weighed, and reasonable, as opposed to a hasty dictate of ill-regulated passion. In that sense it is used in a tradition — probably forged — handed down from Muhammad. He was sending a judge to take charge of legal affairs in al-Yaman and asked him on what he would base his legal decisions. "On the Qur'an," he replied. "But if that contains nothing to the purpose?" "Then upon your Usage." "But if that also fails you?" "Then I will follow my Opinion." And the Prophet approved his purpose. A similar tradition goes back to 'Umar, the first Khalifa, and it too is probably a later forgery, written to defend this source of law. But with the revolt against the use of Opinion, to which we shall soon come, the term itself fell into grave disrepute and came to signify an unfounded conclusion. In its extremest development it went beyond the *Responsa*, which professed always to be in exact accord with the

* Ancient Law, chap. ii.

letter of the older law and attained to be equity in the strict sense, that is, the rejection of the letter of the law for a view supposed to be more in accordance with the spirit of justice itself. Thus, equity in the English sense is the law administered by the court of chancery and claims "to override the older jurisprudence of the country on the strength of an intrinsic ethical superiority." * In Roman law as introduced by the edict of the Praetor it was the law of Nature, "the part of the law 'which natural reason appoints for all mankind.'" † This is represented in Islam under two forms covered by two technical terms. The one is that the legist, in spite of the fact that the analogy of the fixed code clearly points to one course, "considers it better" to follow a different one; and the other is that under the same conditions he chooses a free course "for the sake of general benefit to the community." Further scope of equity Muslim law never reached, and the legitimacy of these developments was, as we shall see, bitterly contested. The freedom of opinion, with its possibility of a system of equity, had eventually to be given up, and all that was left in its place was a permissibility of analogical deduction, the nearest thing to which in western law is legal fiction. In a word, the possibility of development by means of equity was lost, and legal fiction entered in its place. But this anticipates, and I must return and take up the strictly historical movement.

During the first thirty years after the death of Muhammad — the period covered by the reigns of the four theocratic rulers whom Islam still calls "The Four Just Khalifas," — the two twin studies of tradition and of law were fostered and encouraged by the state. The center of that state was still in al-Madina, on ground sacred with the memories of the Prophet, amid the scenes where he had himself been lord and judge, and under the conditions in which his life as ruler had been cast. All the sources, except that of divine revelation, which had been open to him, were open to his successors and they made full use of all. Round that mother-hearth of Islam was still gathered the great body of the immediate Companions of Muhammad, and they formed a deliberative or consulting council to aid the Khalifa in his task. The gathering of tradition and the developing of law were vital

* Sir Henry Maine, *Ancient law*, chap. iii.

† *Ib.*

functions; they were the basis of the public life of the state. This patriarchal period in Muslim memory is the Golden Age of Islam, "the days of good 'Umar." It ended with the death of 'Ali in the year 40 of the Hijra and the accession of Mu'awiya in the following year. "For thirty years," runs a tradition from the Prophet, "My People will tread in My Path; then will come kings and princes." And so it was. Mu'awiya was the first of the Umayyad dynasty, and with him and them Islam in all but name was at an end. He and they were Arab kings of the old type that had reigned before Muhammad at al-Hira and Ghassan, whose will had been their law. The capital of the new kingdom was Damascus; al-Madina became a place of refuge, a cave of Adullam, for the old Muslim party. There they might live their lives according to the usage of Muhammad, they might spin theories of state and of law and lament the good old days; so long as there was no open rebellion the Umayyads cared little for those things or for the men who dreamt them. Once the Umayyads were driven to capture and sack the holy city, a horror in Islam to this day. After that there was peace, the peace of the accomplished fact. This is the genuinely Arab period in the history of Islam. It is a period full of color and light and life, of love and song, battle and feasting. Thought was free and conduct too. The great theologian of the Greek Church, John of Damascus, held high office at the Umayyad court, and al-Akhtal, a Christian at least in name, was their poet laureate. It is true that the stated services of religion were kept up, and on every Friday the Khalifa had to entertain the people by a display of eloquence and wit in the weekly sermon. But the old world was dead and the days of its unity would never come again. So all knew except the irreconcilable party, the last of the true Muslims who still haunted the sacred soil of al-Madina and labored in the old paths. They gathered the traditions of the prophet; they regulated their lives more and more strictly by his usage; they gave ghostly counsel in such points to the pious who sought their help; they labored to build up elaborate systems of law. But it was all elaboration and hypothetical purely. There was in it no vitalizing force from practical life. From this time on Muslim law has been more or less in the position held by the canon law of the Church of

Rome in a country that will not recognize it, yet dares not utterly reject it. The Umayyads were statesmen and opportunists; they lived in legal things as much from hand to mouth as Muhammad had done. He had cut all knots with divine legislation; they cut them with the edge of their will. Under them, as under him, a system of law was impossible. But along with this, in quiet and in secret, the canon law of Islam was slowly growing up, slowly rounding into full perfection of detailed correlation. It was governing absolutely the private lives of all the good Muslims that were left, and even the godless Umayyads, as they had to preach on Fridays to the people of Muhammad, so they had to deal with it cautiously and respectfully. Of the names and lives of these obscure jurists little has reached us and I need not recite that little to you here. Only with the final fall of the Umayyads in the year of the Hijra 132 do we come into the light and see the different schools forming under clear and definite leaders.

That great revolution which brought the 'Abbasid dynasty to power seemed at first to the pious theologians and lawyers to be a return of the old days. They dreamt of entering again into their rights; that the canon law would be the full law of the land. It was only slowly that their eyes were opened and many gave up the vain contest and contented themselves with compromise. This had been rare under the Umayyads; the one or two canon lawyers who had thrown in their lot with them had been marked men. Far more accepted the favors of the 'Abbasids, took office under them, and worked in their cause. The 'Abbasids, too, had need of such men. It was practically the religious sentiment of the people that had overthrown the Umayyads and raised them to power; and that religious sentiment, though it could never be fully satisfied, must yet be respected and, more important still, used. There is a striking parallel between the situation then and that of Scotland at the Revolution Settlement of 1688. The power of the Stuarts — that is, of the worldly Umayyads — had been overthrown. The oppressed Church of the Covenant — that is, the old Muslim party — had been freed. The state was to be settled upon a new basis. What was that basis to be? The Covenanting party demanded the recognition of the Headship of Christ — that the Kirk should rule the state, or, rather, should

be the state, and that all other religious views should be put under penalty. The old Muslim party looked for similar things. That religious life should be purified, that the canon law should be again the law of the state, that the constitution of 'Umar should be restored. How the Covenanters were disappointed, how much they got and how much they failed to get, I need not repeat to you. Exactly in the same way it befell the old Muslims. The theological reformation was sweeping and complete. The first 'Abbasids were pious, at least outwardly; the state was put upon a pious footing. The canon law also was formally restored, but with large practical modifications. Canon lawyers were received into the service of the state, provided they were adaptable enough. Impossible men had no place under the 'Abbasids; their officials must be pliable and dexterous, for a new *modus vivendi* was to be found. The rough and ready Umayyad cutting of the knot had failed; the turn had now come to piety and dexterity in twisting law. The court lawyers learned to drive a coach and four through any of the old statutes and found their fortunes in their brains. So the issue was bridged, but a large party of malcontents was left. And from this time on in Islam the lawyers and the theologians have divided into two classes, the one admitting as a matter of expediency the authority of the powers of the time and aiding them in their task as rulers, the other, irreconcilable and unreconciled, denouncing the state as sunk in unbelief and deadly sin, and its lawyers as traitors to the cause of religion. To pursue our parallel, they are represented in Scotland by a handful of Covenanting congregations and in this country by the much more numerous and powerful Reformed Presbyterian Church.

It is a significant fact that with the lifting of the Umayyad pressure and the encouragement of legal studies, such as it was, by the 'Abbasids, definite and recognized schools of law began to form. What had so long been in process in secret became public, and its results crystallized under certain prominent teachers. I propose now to take up these schools in the order of the death-dates of their founders; to establish their principles and trace their histories. We shall find the same conceptions recurring again and again which I have already brought to your notice — Qur'an, tradition, agreement, opinion, analogy, local usage, pref-

erence in the teeth of the written law — till at length, when the battle is over, the sources will have limited themselves to the four which have survived to this day, Qur'an, Tradition, Agreement, Analogy. And, similarly, of the six schools of which I have to speak, four only will remain to the present time, but these of equal rank and validity in the eyes of the believers.

The 'Abbasids came to power in the year of the Hijra 132, and in 150 died Abu Hanifa, the first student and teacher of law to leave behind him a systematic body of teaching and a missionary school of pupils. He was a Persian by race and perhaps the most distinguished example of the rule that Muslim scientists and thinkers might write in Arabic, but were seldom of Arab blood. He does not seem to have held office as a judge or to have practiced law at all. He was, rather, an academic student, a speculative or philosophical jurist we might call him. His system of law, therefore, was not based upon the exigencies of experience; it did not arise from an attempt to meet actual cases. We might say of it, rather, but in a good sense, that it was a system of casuistry, an attempt to build up on philosophical principles a set of rules which would answer every conceivable question in law. In the hands of some of his pupils, when applied to actual facts, it tended to develop into casuistry in the bad sense, but no charge of perverting justice for his own advantage seems to have been brought against Abu Hanifa himself. His chief instruments in constructing his system were opinion and analogy. He leant little upon traditions of the usage of Muhammad, but preferred to take the Qur'anic texts and develop from them his details. But the doing of this compelled him to modify simple opinion — equivalent to equity, as we have seen — and limit it to analogy of some written statute. He could hardly forsake a plain *res judicata* of Muhammad, and follow his own otherwise unsupported views, but he might choose to do so if he could base it on analogy from the Qur'an. Thus he came to use what was practically legal fiction. It is the application of an old law in some sense or way that was never dreamt of by the first imposer of the law, and which may, in fact, run directly counter to the purpose of the law. The fiction is that it is the original law that is being observed, while, as a matter of fact, there has come in its place an entirely

different law. So Abu Hanifa would contend that he was following the divine legislation of the Qur'an, while his adversaries contended that he was really following his own opinion. But if, on the one hand, he was thus limited from equity to legal fiction, on another, he developed a new principle of even greater freedom.

I have spoken already of the changes which were of necessity involved in the new conditions of the countries conquered by the Muslims; the law of the desert not only often failed to apply to town and agricultural life, it was even directly mischievous. On account of this a consideration of local conditions was early accepted as a principle, but in general terms. These were reduced to definiteness by Abu Hanifa under the formula of "holding for better." He would say, "The analogy in the case points to such and such a rule, but under the circumstances I hold it for better to rule thus and thus." This method, as we shall see later, was vehemently attacked by his opponents, as was his system in general. Yet that system by its philosophical perfection — due to its philosophical origin—and perfection in detail — due to generations of practical workers — has survived all attack and can now be said to be the leading one of the four existing schools. No legal writings of Abu Hanifa have reached us nor does he seem to have himself cast his system into a finished code. That was done by his immediate pupils and especially by two, the Qadi Abu Yusuf, who died in 182, and Muhammad b. al-Hasan, who died in 189. Books from both of these have come down to us. The first was consulting lawyer and chief Qadi to the great Khalifa, Harun ar-Rashid, and, if stories can be believed, proved himself as complaisant of conscience and ingenious in legal resource as a court-casuist need be. He wrote for Harun a book which we have still on the canon law as applied to the revenues of the state, a thorny and almost impossible subject, for the canon law makes really no provision for the necessary funds of even a simple form of government, and much less for such a luxurious array of palaces and officials as had grown up around the 'Abbasids. Through the influence of Abu Yusuf these accepted the school of Abu Hanifa, which thus gained an official importance which it never thereafter lost.

While Abu Hanifa was developing his system in Mesopotamia

al-Awza'i was working similarly in Syria. He was born at Baalbec, lived at Damascus and at Beyrout, where he died in 157. Of him and his teaching we know comparatively little. But so far it is clear that he was not a speculative jurist of the same type as Abu Hanifa, but paid especial attention to traditions. At one time his school was followed by the Muslims of Syria and the entire west to Morocco and Spain. But its day was a short one. The school of Abu Hanifa championed by the Abu Yusuf, whom I have mentioned, with his tremendous influence as chief Qadi of the 'Abbasid empire, pushed it aside, and at the present day it has no place except in history. For us its interest is that of another witness to the early rise and spread of systems of jurisprudence outside of Arabia.

In A.H. 179, three years before the death of Abu Yusuf, and twenty-nine after that of Abu Hanifa, there died at al-Madina the founder and head of an independent school of a very different type. This was Malik b. Anas, under whose hands what we may call for distinction the historical school of al-Madina, finally took form. You will remember the stress which I laid upon al-Madina as the mother-city of Muslim law. It was the special home of the traditions of the Prophet and the scene of his legislative and judicial life. Its pre-Islamic customary law had been sanctioned in a sense by his use. It had been the capital of the state in its purest days. From the height of all these privileges its traditionists and lawyers looked down upon the outsiders and *parvenues* who had begun to intermeddle in sacred things. But it must not be thought that this school was of a rigid traditionism. The case was quite the reverse, and in many respects it is hard to make a distinction between it and that of Abu Hanifa. Its first source of necessity was the Qur'an. Then came the usage of the Prophet. It merged into the usage of the Successors of the Prophet, the agreement of the Companions of the Prophet, and the unwritten custom of the town. It will be seen that here the historical weight of the place came to bear. No other place, no other community, could furnish that later tradition with anything like the same authority. Further, Malik b. Anas was a practical jurist, a working judge. He was occupied in meeting real cases from day to day. When he sat in public and judged the people, or

with his pupils around him and expounded and developed the law, he could look back upon a line of canon lawyers who had sat in his place and done as he was doing. In that lies the great difference. He was in practical touch with actual life; that was one point; and, secondly, he was in the direct line of the apostolic succession, and in the precise environment of the Prophet. So when he went beyond Qur'an, prophetic usage, agreement, and gave out decisions on simple opinion, the feeling of the community justified him. It was a different thing for Malik b. Anas, sitting there in state in al-Madina to use his judgment, and for some quick-brained vagabond of a Persian or Syrian proselyte, some *pauvre diable* with neither kith nor kin in the country, to venture to lay down principles of law. So the pride of the city of the prophet distinguished between him and Abu Hanifa. But though the speculative element in the school of Malik, apart from its local and historical environment, which gave it unifying weight, was essentially the same as in the school of Abu Hanifa, yet it is true that at al-Madina it played a less important part. Malik used tradition more copiously and took refuge in Opinion less frequently. Without Opinion he could not have built his system; but for him it was not so much a primary principle as a means of escape. Yet one principle of great freedom he did derive from it and laid down with clearness; it is the conception of the Public Advantage. When a rule would make a general injury it is to be set aside even in the teeth of a valid analogy. This, you will notice, is nearly the same as the Preference of Abu Hanifa. The technical term chosen by Malik to express his idea was probably intended to distinguish it from that of Abu Hanifa, and also to suggest in the public advantage a more valid basis than the mere preference of the legist. Another conception which Malik and his school developed into greater exactitude and force was that of the Agreement. You will remember that from the death of Muhammad all the surviving Companions resident in al-Madina formed a kind of consultive council to aid the Khalifa with their store of tradition and experience. Their agreement on any point was final; it was the voice of the Church. This doctrine of the infallibility of the body of believers developed in Islam until at its widest it was practically the same as the canon of Catholic truth

formulated by Vincent of Lerins, *Quod ubique, quod semper, quod ab omnibus*. But Malik had no intention of granting any such deciding power to the outside world. The world for him was al-Madina and the agreement of al-Madina established Catholic verity. In the next school we shall find the principle of Agreement put upon a broader basis and granted greater weight. Finally, Malik is the first founder of a system from whom a law-book has come down to us. It is not in the exact sense a manual or code, rather a collection of materials for a code with remarks by the collector. He gives the traditions which seem to him of juristic importance — about 1,700 in all — arranged according to subject, and follows up when necessary each section with remarks upon the usage of al-Madina and upon his own view in the matter. When he cannot find either tradition or usage, he evidently feels himself of sufficient authority to follow his own opinion, and lays down on that basis a binding rule. This, however, as we have seen, is very different from allowing other people, outsiders to al-Madina, to do the same thing. The school founded by Malik b. Anas on these principles is one of the still surviving four. As that of Abu Hanifa spread eastwards, so that of Malik spread westward, and for a time crushed out all others.

But now we pass from simple development to development through conflict. Open conflict, so far as there had been any, had covered points of detail; for example, the kind of Opinion professed by Abu Hanifa, on the one hand, and Malik, on the other. One of the chiefest of the pupils of Abu Hanifa, the Muhammad b. al-Hasan whom I have already mentioned, spent three years in study with Malik at al-Madina, and found no difficulty in thus combining his schools. The conflict of the future was to be different and to touch the very basis of things. The muttering of the coming storm had been heard for long, but it was now to burst. Exact dates we cannot give, but the reaction must have been progressing in the latter part of the life of Malik b. Anas.

You will remember the distinction which I drew between traditionists and lawyers and the promise of future collision which lay there. It is the collision which always has come between historical or empirical and speculative or philosophical students of systems of jurisprudence. The one side points to the ab-

surditities, crudities, and inadequacies of a system based upon tradition and developing by usage, and the other says that we are not wise enough to rewrite the laws of our ancestors. These urge a necessity; those retort an inability. Add to this a belief on the part of the traditionists that they were defending a divine institution, and you have the situation as it now lay in Islam. The extreme right said that law should be based on Qur'an and tradition only; the extreme left, that it was better to leave untrustworthy and obscure traditions and work out a system of rules by logic and the necessities of the case. To and fro between these two extremes swayed the conflict to which we now come.

In that conflict three names stand out: ash-Shafi'i, who died in 204, Ahmad b. Hanbal, who died in 241, and Da'ud az-Zahiri, who died in 270. Strangely enough, the first of these, ash-Shafi'i, struck the mediating note, and the other two diverged further and further from the *via media* thus shown towards a blank traditionism.

Ash-Shafi'i is without question one of the greatest figures in the history of law. Perhaps he had not the originality and keenness of Abu Hanifa, but he had a balance of mind and temper, a clear vision and full grasp of means and ends that enabled him to say what proved to be the last word in the matter. After him came attempts to tear down, but they failed. The fabric of the Muslim canon law stood firm. There is a tradition from the Prophet that he promised that with the end of every century would come a restorer of the faith of his people. At the end of the first century there was a pious Khalifa who, by some accident, strayed in amongst the Umayyads. At the end of the second came ash-Shafi'i. His work was to mediate and systematize and bore especially on the sources from which rules of law might be drawn. His position on the positive side may be stated as one of great reverence for tradition. "If you ever find a tradition from the Prophet saying one thing," he is reported to have said, "and a decision from me saying another thing, follow the tradition." An absolutely authentic — according to Muslim rules of evidence — and clear tradition from the Prophet he regarded as of equally divine authority with a passage in the Qur'an. Both were inspired utterances, if slightly different in form; the Qur'an

was verbally inspired, such traditions were inspired as to their content. And if such a tradition contradicted a Qur'anic passage and came after it in time, then the written law of the Qur'an was abrogated by the oral law of the tradition. But this position involved grave difficulties. The speculative jurists had defended their position from the beginning by pointing to the many contradictory traditions which were afloat, and asking how the house of tradition could stand when so divided against itself. A means of reconciling traditions had to be found, and to this ash-Shafi'i gave himself. I need not go over his methods here; they were the same that have always been used in such emergencies. The worship of the letter led to straining of the letter and to explaining away of the letter. But there lay a rock in his course more dangerous than any mere contradiction in differing traditions. Usages had grown up and taken fast hold which were in the teeth of all traditions. These usages were in the individual life, in the constitution of the state, and in the rules and decisions of the law courts. The pious theologian and lawyer might rage against them as he chose; they were there, firmly rooted, and would not budge. They were not arbitrary changes, but had come about in the process of time through the revolutions of circumstances and varying local conditions. Ash-Shafi'i showed his greatness by recognizing the inevitable and providing a remedy. This lay in an extension of the principle of Agreement and the erection of it into a formal source. Whatever the community of Islam has agreed upon at any time is of God. We have met this principle before, but never couched in so absolute and Catholic a form. The agreement of the immediate Companions of Muhammad had weight with his first Successors. The agreement of these Companions and of the first generation after them had determining weight in the early church. The agreement of al-Madina had weight with Malik b. Anas. The agreement of many divines and legists always had weight of a kind. Among lawyers a principle to the contrary of which the memory of man ran not, had been determining. But this was wider, and from this time on the Unity of Islam was assured. The evident voice of the People of Muhammad was to be the voice of God. Yet this principle, if full of hope and value for the future, involved

the canonists of the time in no small difficulties. Was it conceivable that the Agreement could override the usage of the Prophet? Evidently not. There must, then, they argued, once have existed some tradition to the same effect as the Agreement, although it had now been lost. Some such now lost authority must be pre-supposed. This can remind us of nothing so much as of the theory of the inerrant original of the Scriptures. And it had the fate of that theory. The weight of necessity forced aside any such trifling, and the position was frankly admitted that the Agreement of the Community was a safer and more certain basis than traditions from the Prophet. Even traditions were alleged to that effect. "My People will never agree in an error," declared Muhammad, or, at least, the later church made him so declare.

But ash-Shafi'i found that even the addition of Agreement to Qur'an and Prophetic Usage did not give him basis enough for his system. Opinion he utterly rejected; the Preference of Abu Hanifa and the conception of the Common Welfare of Malik b. Anas were alike to him. It is true also that both had been practically saved under Agreement. But he held fast by Analogy whether based on the letter of the Qur'an or on the Usage of the Prophet. It was an essential instrument for his purpose. As was said, "The laws of the Qur'an and of the Usage are limited: The possible cases are unlimited: That which is unlimited can never be contained in that which is limited." But in ash-Shafi'i's use of Analogy there is a distinction to be observed. In seeking to establish a parallelism between a case that has arisen and a rule in the Qur'an or the Usage, which is similar in some points, but not precisely parallel, are we to look to external points of contact and resemblance, or may we go further and seek to determine the reason lying behind the rule and from that draw our analogy? The point seems simple enough and the early speculative jurists sought the reason. For that they were promptly attacked by the traditionists. Such a method was an attempt to look into the mysteries of God, they were told; man has no business to inquire after reasons, all he has to do is to obey. The point thus raised was fought over for centuries, and schools are classified according to their attitude towards it. The position of ash-Shafi'i seems

to have been that the reason for a command was to be considered in drawing an analogy, but that there must be some clear guide in the text itself pointing to the reason. He thus left himself free to consider the causes of the divine commands and yet produced the appearance of avoiding any irreverence or impiety in doing so.

I have now put before you the four sources or bases of jurisprudence as accepted and defined by ash-Shafi'i, Qur'an, Prophetic Usage, Analogy, Agreement. The last has come to bear more and more weight. Every Shafi'ite law book begins each section with words to this effect, "The basis of this rule, *after the Agreement*, is " Qur'an or Usage, as the case may be. The Agreement must put its stamp on every rule to make it valid. Further, all the now existing schools have practically accepted ash-Shafi'i's classification of the sources, and many have contended that a lawyer, no matter his school, who does not use all these four sources cannot be permitted to act as a judge. Ash-Shafi'i has accomplished his own definition of a true jurist: "Not he is a jurist who gathers statements and prefers one of them, but he who establishes a new principle from which a hundred branches may spring."

But the extreme traditionists were little satisfied with this compromise. They objected to Analogy and they objected to Agreement: nothing but the pure law of God and the Prophet would satisfy them. And their numbers were undoubtedly large. The common people always heard traditions gladly, and it was easy to turn to ridicule the subtleties of the professional lawyers. How much simpler, it struck the average mind, it would be to follow some clear and unambiguous saying of the Prophet; then one could feel secure. This desire of the plain man to take traditions and interpret them strictly and literally was met by the school of Da'ud az-Zahiri, David the Literalist. He was born three or four years before the death of ash-Shafi'i, which occurred in 204. He was trained as a Shafi'ite, and that, too, of the narrower, more traditional type; but it was not traditional enough for him. So he had to cut himself loose and form a school of his own. He rejected utterly Analogy; he limited Agreement as a source to the agreement of the immediate Companions of Muhammad; he limited himself to Qur'an and Prophetic

Usage. In another point also he diverged. Ash-Shafi'i had evidently exercised a very great personal influence upon his followers. All looked up to him and were prepared to swear to his words. So there grew up a tendency for a scholar to take a thing upon the authority of his master. "Ash-Shafi'i taught so: I am a Shafi'ite and I hold so." This, too, Da'ud utterly rejected. The scholar must examine the proofs for himself and form his own opinion. But he had another peculiarity, and the one which gained him the name of literalist. Everything, Qur'an and tradition, must be taken in the most exact sense, however absurd it might be. Of course, to have gone an inch beyond the very first meaning of the words would have been to stray in the direction of Analogy. Yet, as fate would have it, to Analogy, more or less, he had in the end to come. The inexorable law that the limited cannot bound the unlimited was proved again. "Analogy is like carrion," confessed a very much earlier traditionist, "when there is nothing else, you eat it." Da'ud tried to make his meal more palatable by a change in name. He called it a proof instead of a source: but what difference of idea he involved in that I have been unable to determine. This brought him to the doctrine of cause on which I have already touched. Were we at liberty to seek the cause of a divine word or action and lead our "proof" from that? If the cause was directly stated then Da'ud held that we must regard it as having been the cause in this case; but we were not at liberty, he added, to look for it, or on it, as cause in any other case.

It is evident that here we have to do with an impossible man and school; and so the Muslim world found. Most said roundly that it was illegal to permit a Zahirite to act as judge, on much the same grounds that objection to circumstantial evidence will throw out a man now as juror. If they had been using modern language they would have said that it was because he was a hopeless crank. Yet the Zahirite school lasted for centuries and drew long consequences, historical and theological, into which I cannot go at present. It never held rank as an acknowledged school of Muslim law.

We now come to the last of the four schools, and it, strange as its origin was, need not detain us long. The Zahirite reaction

had failed through its very extremeness. It was left to a dead man and a devoted Shafi'ite to head the last attack upon the school of his master. Ahmad b. Hanbal was a theologian and traditionist of the first rank; he made no claim to be a constructive lawyer. There has come down to us from him an immense collection of some thirty thousand traditions, but these are not even arranged for legal purposes. He suffered terribly for the orthodox faith in the rationalist persecution under the Khalifa al-Ma'mun and his sufferings gained him the position of a saint. But he never dreamed of founding a school, least of all in opposition to his master, ash-Shafi'i. He died in 241, and after his death his disciples drew together and the fourth school was founded. It was simply reactionary and did not make progress in any way. It minimized Agreement and Analogy and tended towards literal interpretation. As might be expected from its origin, its history has been one of violence, of persecution and counter-persecution, of insurrection and riot. Again and again the streets of Baghdad ran blood from its excesses. It has now by far the smallest following of the four surviving schools.

I need not pursue this history further. With ash-Shafi'i the great development of Muslim jurisprudence closes. Legislation, equity, legal fiction have done their parts; the hope for the future lay, and lies, in the principle of the Agreement. The common sense of the Muslim community, working through that expression of Catholicity, has set aside in the past even the undoubted letter of the Qur'an, and, in the future, will still further break the grasp of that dead hand. It is the principle of unity in Islam. But there is a principle of variety, as you cannot have failed to notice. The four schools of law whose origin we have traced are all equally valid and their decisions equally sacred in Muslim eyes. The believer may belong to any one of these which he chooses; he must belong to one; and when he has chosen his school he accepts it and its rules to the uttermost. Yet he does not cast out as heretics the followers of the other schools. In every chapter their codes differ more or less, but each school bears with the others; sometimes, it may be, with a superior tone, but still bears. This liberty of variety in unity is again undoubtedly due to the Agreement. It has expressed itself, as it

often does, in apocryphal traditions from the Prophet. That is the last rag of respect left to the traditionist school. Thus we are told that the Prophet said, "The disagreement of My People is a Mercy from God." This supplements and completes the other equally apocryphal but equally important tradition, "My People will never agree upon an error."

But there is a third principle at work which we cannot view with the same favor. As we have seen, every Muslim must attach himself to a legal school, and may choose any one of these four. But once he has chosen his school he is absolutely bound by the decisions and rules of that school. This is the principle against which the Zahirites protested, but their protest was in vain. The result of it, working through centuries, has been that now no one — except from a spirit of historical curiosity — ever dreams of going back from the text-books of the present day to the works of the older masters. Further, such an attempt to get behind the later commentaries would not be permitted. We have comment upon comment upon comment, abstract of this, and expansion of that, but each hangs by his predecessor and dares not go another step backwards. The great masters of the four schools settled the broad principles; they were authorities of the first degree, second to Muhammad in virtue of his inspiration only. Second came the masters who had authority within the separate schools to determine the questions that arose there. Third, masters of still lesser rank for minor points. And so the chain runs on. The possibility of a new legal school arising or of any considerable change within these existing schools is flatly denied. Every legist now has his place and degree of liberty fixed, and he must be content.

These three principles, then, of Catholic unity and its ability to make and to abrogate laws, of the liberty of diversity in that unity, and of blind subjection to the past within that diversity — these three principles must be our hope and fear for the Muslim peoples. What that future will be none can tell. The grasp of the dead hand of Islam is close, but its grip at many points has been forced to relax. Very early, as I have already pointed out, the canon law had to give way to the will of the sovereign, and ground once lost it has never regained. Now, in every Muslim

country, except perhaps the Wahhabi state in Central Arabia, there are two codes of law administered by two separate courts. The one judges by this canon law and has cognizance of what we may call private and family affairs, marriage, divorce, inheritance. Its judges also give advice to those who consult them on such personal matters as details of the ritual law, the law of oaths and vows, etc. The other court knows no law except the custom of the country and the will of the ruler. It decides all matters of public and criminal and business law, all affairs between man and man. This is the legal situation throughout the whole Muslim world from Sulu to the Atlantic and from Africa to China. The canon lawyers, on their side, have never admitted this to be anything but flat usurpation. There have not failed some even who branded as heretics and unbelievers those who took any part in such courts of the world and the devil. They look back to the good old days of the Four Just Khalifas when there was but one law in Islam, and forward to the days of the Mahdi when that one law will be restored. There, between a dead past and a hopeless future, we may leave them. The real future is not theirs. Law is greater than lawyers, and it works in the end for justice and life.

Book Reviews.

To the "Cambridge Bible for Schools and Colleges" two new volumes have been added; one on *Chronicles*, by Dr. Barnes of Peterhouse, Cambridge, and the other on *Proverbs* by Archdeacon Perowne. Dr. Barnes is already favorably known in connection with the Peshita version of *Chronicles*, and he has now furnished a very carefully worked out commentary that can be heartily recommended as excellent and full within the limits of its size. The character of the book has been recognized, and a simple yet thorough exposition has been preferred to any hortatory attempts. The only quarrel we have with Dr. Barnes is over part of his criticism of the English version. *Glister* is not "obsolete," nor is *magnifical* "uncouth." Archdeacon Perowne is not a Hebraist like Dr. Barnes and he has got a very difficult Hebrew book on his hands. That is how things often go in such a Series as this. When a book is hard and full of contentious matter it is given to some one to whom, for sufficient reasons, it offers few difficulties and who sees little to fight over. This commentary, we do not doubt, will appeal to Sunday-schools. It improves the numerous occasions which *Proverbs* presents, and is edifying throughout. (Macmillan, pp. xxxvi, 303; 196. \$1 and 75 cts.)

He who attempts to trace *The Rise of the New Testament* sets before himself a delicate and difficult task. Even though the effort be simply to present to the public a "short and readable" account, it ought not to be overlooked that accuracy and impartiality are essential requirements. In these respects the book by Mr. D. S. Muzzey signally fails. It is inaccurate in many minor points, and peculiarly unsympathetic with the times with which it professes to deal. Though not written for scholars, it is in fact a work which will tend to mislead any but the professional student. The outline of the process by which the New Testament writings became a closed collection is fairly accurate, but the treatment of the particular steps in this process is exceedingly prejudiced and unfair. The book cannot be commended. (Macmillan, pp. x, 146. \$1.25.)

In *The Divine Origin of the Bible* Dr. R. A. Torrey has given us a characteristic product. Within the space of ninety-three small pages are set forth a tenfold demonstration of the divine origin and authority of the Bible; a tenfold classification of the difficulties of the Bible, with an ordered discussion of their nature, and instruction as to their treatment; and a display of its divine power in eight paragraphs. The features that most impress a reader are the excessively curt dogmatism of the first section, and the extreme inadequacy of the second part. Still the booklet embodies a fine appeal for a determined, humble, and sincere study of the Word of God. (Revell, pp. 93. 50 cents.)

The history of *Judaea from Cyrus to Titus*, by Elizabeth Wormeley Latimer, covers a long, and in many parts very obscure, period. Why any one who has no knowledge of Greek or Hebrew should presume to write this history is hard to imagine. It is just this, however, that Miss (or Mrs.?) Latimer has, by her own confession, attempted. What she has given us is merely a free working over of material gathered from first hand historians, mainly Renan and others, without sufficient critical knowledge to distinguish between conflicting opinions or take an independent position. To those who desire a readable narrative, and are not very particular as to accuracy, this book may prove acceptable. But to one who is looking for a work accurate in details, discriminating in judgment, with a firm grasp of the subject and comprehension of the situation, this volume will be of no value whatever. (McClurg & Co., pp. vi, 382. \$2.50.)

Babylonian Religion and Mythology is the fourth volume in the series of short, popular handbooks entitled "Books on Egypt and Chaldaea." Its author, Mr. L. W. King, is the assistant in the department of Egyptian and Assyrian antiquities in the British Museum, and is well known from previous writings as a competent and thorough scholar. In this work he has held himself aloof from speculation, and has sought to place before the reader a summary of the established results of the investigation of the Babylonian religion. Following such a method the book has necessarily little originality, and in no way supersedes the more elaborate treatises of Jensen, Jeremias, Jastrow, and other previous writers on the same subject. Nevertheless, it admirably fulfils its design of being a popular introduction to the subject in question, and it is doubtful whether the general reader can find anywhere a more compact and more practical survey of the subject than is to be found here. Mr. King writes a lucid and interesting style, and has the happy faculty of selecting out of a mass of material the facts that are most important and most instructive. So delightfully does he tell the story of that ancient religion, which influenced so profoundly the religious beliefs of the ancient Hebrews, that one is unwilling to lay this book down until one has finished reading it.

The main topics discussed are: The gods of Babylon; Heaven, Earth, and Hell; the legends of creation; the story of the deluge; tales of gods and heroes; the duty of man to his god and to his neighbor. It will be evident at once how great an interest all these topics have for the student of the Old Testament. (Henry Frowde, pp. vii, 220. \$1.25.)

It might be a curious subject for the investigation of the new psychologists why Egyptology has been and is to such an extent the darling delight of the crank and the would-be scholar. In the literature upon it we find books of all degrees of squint from simple raving lunacy to the merest suggestion of a crack through theories of the Israelites in Egypt. Perhaps it is the little pictures which mean so much that seems certain to minds that abhor a vacuum; perhaps it is a perverted esthetic effect from the Pyramids. Pyazzi Smyth was an astronomer of reputation, but

he wrote "Our Inheritance in the Great Pyramid," and now Dr. Budge is keeper of the Egyptian and Assyrian antiquities in the British Museum, and he writes *Egyptian Ideas of the Future Life*, in which the first sentence runs thus: "A study of ancient Egyptian religious texts will convince the reader that the Egyptians believed in one God, who was self-existent, immortal, invisible, eternal, omniscient, almighty, and inscrutable; the maker of the heavens, earth, and underworld." It is certainly possible that there arose in time a tendency to mass the gods into one in a vague pantheistic fashion, but that is a different matter from ascribing to the Egyptian the ideas and language of the Westminster Confession. Further, the reader of this book will do well to beware of trusting too implicitly the translations in it. When translations of ancient texts sound very modern and philosophical, the chances are that there is something wrong. (Henry Frowde, Oxford Press, pp. xvi, 198. \$1.25.)

The Social Meaning of Modern Religious Movements in England, by Thomas C. Hall, is the tenth publication of the Ely series of lectures, a foundation in Union Theological Seminary. It is a product of the study of Western revivals and a tracing of them back to the causes in the rise of Methodism in England. The author's conviction is that the secret of its power is not in its theology, nor in its worship, but in the stirrings of social life from the lower strata upwards. The democratic spirit was restored on the spiritual side. He traces the progress of this quickened social force in the Evangelical section of the Church of England, with its mighty labors in reform; the Broad Church and its effective reach after men; the Anglo-Catholic movement in its splendid labors for the poor. The criticism one would make of his theory is that the social elevation is the result and not the cause of Revival. It remains forever a truth for humanity that its genuine progress and renovation lies in the work of the Holy Spirit upon the human heart; and out of the well of water in the heart of the believer life-giving streams must issue in reforms economic, social, political. These would spend themselves were not the gospel of the Kingdom perpetually reiterated. With Dr. Hall we would magnify the sociological harvest and would struggle for the reformation of all men, but we would also go back to the preaching which evermore asserts the priesthood, prophetship, and kingship of the individual, his inviolable heritage in God.

Moreover, the chain of causation could well be carried backward through all the evangelical revivals in church history. The identical sequences are characteristic of all such manifestations of the Holy Spirit in the story of man. The style of the lectures is sometimes careless in tautology and in lack of consecutive thought, but it is a helpful and stimulating book. (Scribner, pp. xv, 283. \$1.50.)

The biographical sketches of *Five Great Oxford Leaders* by a sympathetic hand, that of Aug. B. Donaldson, give one a very fair outline of the Tractarian movement in its first and second stages; with the briefest intimations of the ritual differentiation. The only original sketch is that of Canon Liddon, and that is scarcely satisfying, not that Canon Donald-

son does not love his theme, nor because his portrayal is not generously appreciative, but because so brief a sketch hardly suffices to set forth the wonderful preacher, the reverent student, the devoted teacher, the consistent Anglo-Catholic believer. Next to Dean Church there was in him that delicacy and beauty of character which we have come to expect as the practical outcome of this tendency. For the other significant leaders he has taken the ample biographies, collections of letters, and histories already published; and no claim to anything but careful selection and consentient grouping is made. In the sketch of Pusey we miss that warm and worshipful tone which characterizes Dr. Liddon's affectionate reverence for "the great"; this is not lacking in the sketches of Keble and Church, while in the other extreme there is an exaggerated estimate, not of the magnetism, but of the intellectual and moral force of Newman. (Macmillan, pp. xi, 390. \$1.75.)

Rev. Charles A. Berry, D.D., of Wolverhampton, England, is known to most people as the man who declined the call to succeed Henry Ward Beecher, but those who read his life just published will appreciate the fact that, apart from this distinction, he was one of the most remarkable men in our generation in the ministry. His call to Brooklyn gave him at once a great fame. Many have thought that this distinction gave him a fictitious prominence. The reading of this noble life will dispel this illusion. Even before his call he was a marked man—and in the nine years succeeding he forges ahead to a place beside Dr. Dale as the leading non-conformist of Great Britain. In every element of pulpit power and religious leadership he was a great man. He was a remarkable preacher, in constant demand for platform utterances, one of the great political leaders of non-conformity, took a leading part in the federation movement, and was one of the earliest and most useful men in framing the Free Church Catechism. He was a man of broad sympathies in theology, but among the most conservative in his fundamental convictions. He rose above some of the provincialisms of his free church brethren in his appreciation of the English Church. We are astonished at the immense amount of work he did—though in his later years he was a great sufferer. He had long breaks of ill health, and on this account was a man who perforce traveled widely. He was nearly as well known in America as in Great Britain. He came to America three times—once on a mission regarding International Arbitration. His volume of sermons on "Vision and Duty" is among the best in the International series. A man of charming personality—greatly beloved and admired, he is altogether one of the most interesting men in our day. His biographer, James A. Drummond, was his assistant pastor, and this book is a labor of love. Dr. Berry proved the disinterested nature of his loyalty in his determination to stay at Wolverhampton and engage in the national movement there, though at the expense of a greater honor in Brooklyn, and at a figure of income one-quarter of his pecuniary offer. The book is a fitting companion to the recent life of Dr. Dale, and his power and beauty of character and influence can rightly be compared with his. He died at the age of forty-four. (Cassell, pp. 316. \$2.)

So many good things have come from Henry Drummond that it seems unnecessary to review a new volume in detail. They all present to us the manly, earnest Christian who speaks simply, practically, and conversationally. We have had from him scholarly treatises and devotional monographs. This book, *Stones Rolled Away*, consists of some of his occasional addresses, especially to young men. It gives us a sample of his most distinctive power, that of knowing, almost by intuition, the difficulties and aspirations of a certain class of hearers. He has the gift of sympathetic imagination, a sympathy of the mind, which puts him into touch with men — especially young men. We do not wonder at his personal influence when we read this book. "Stones rolled away" suggests certain impedimenta of thought in apprehending the Christian life. "The man who is down" meets the range of discouragement and loss of self-respect. "The three elements of a complete life — Work, God, and Love," suggested by the picture of "The Angelus," is not easily forgotten. "Life on the top floor" is a plea for spiritual living, based on his views of evolution. His "Appeal to the Outsider" is such an array of evidences for the claims of Christianity as no book gives, but which only a living manly personality can interpret to men in a way sure to make an impression. "One way to help boys" is, on the whole, the best available account of the Boys' Brigade, in which he was so much interested. The volume is full of good things; it will prove rich in suggestive hints for approach to men. (Pott, pp. 184. \$1.)

The *Shorter Life of D. L. Moody*, by P. D. Moody and A. P. Fitt, is a small book in paper covers and designed to meet the demand for a compact outline of his life and work. It is circulated by the Colportage Association of the Bible Institute of Chicago. It will not prove satisfactory to those who look for a full and detailed account of the great evangelist. The larger works of Dr. Pentecost and Mr. Moody's son will supply this demand; but for a brief compend of his career, and some account of his methods, this little book will furnish a good purpose. This is Vol. I of a series, and deals principally with his personal life. A second volume of similar size will discuss his various schools, conferences, and other organizations. (Colportage Association, pp. 124. 25 cts.)

Rev. J. C. Calhoun Newton, D.D., for many years a missionary of the M. E. Church South, has issued a book, entitled *Japan, Country, Court, People*, which is by far the most comprehensive description of that nation in brief space which we have seen. Not only the religious life and missionary endeavors are set forth, but the physical features of the land, its mythical and actual history, its arts, its races, their customs and peculiarities, and the story ends only with the events of the past year. In a fascinatingly simple and direct style the author presents an enormous mass of material with accuracy and discrimination, making a handbook on Japan which must prove of very great value to pastors and leaders of mission classes. Moreover, numerous illustrations, a map, and an index add very much to the attractiveness and usefulness of the volume. (Nashville, Pub. House of M. E. Ch. South, pp. xvi, 432. \$1.)

We are ready to commend without reading any book from the pen of that keen observer and racy writer, Rev. Arthur H. Smith, D.D., of China, but, having read, we can find no words adequate to express our pleasure and our gratitude for his most recent work, *Village Life in China*, a study in Sociology. In twenty-seven chapters he describes various phases of the life of the people, the whole giving a most comprehensive survey of the customs of that peculiar nation. These chapters are grouped under three parts: I, the village, its institutions, its usages, and public characters; II, village family life, and III, regeneration of the Chinese village. Here is information in great condensation, classified so as to be most useful, and lighted up by flashes of humor which make the volume most interesting as well as instructive. We do not forget the author's purpose to make a contribution toward the understanding of the social conditions and forces of China, and we congratulate him on his success in that direction. Abundant illustration adds much to the book. A glossary of Chinese terms is a useful feature. No missionary library will be complete without this book. (Revell, pp. 360. \$2.)

The University of New York is to be congratulated on its wise selection of a speaker to inaugurate the new "Charles F. Deems Lecture-ship on Philosophy." Dr. James Iverach's lectures on *Theism in the Light of Present Science and Philosophy* exhibit the keenness and clarity of thought and the perspicuity of diction that we have come to expect from this author. In addition to these excellences, the book before us shows a certain breadth of vision and urbanity of temper which is not invariably characteristic of his work. We heartily welcome these addresses as giving a fresh, positive, and stimulating presentation of a never old theme.

It has become a commonplace of current thought that since the time of Kant the theistic argument in its cosmological, teleological, anthropological, and ontological phases has ceased to have the logical cogency that was once ascribed to it. Current thought has not, however, been so ready to discern that this fourfold argument, in spite of all the logical fallacies that may be attributed to it, does make clear certain permanent lines along which human thought will persist in moving in order that man may come to feel himself at home in the world. Until man stops thinking at all he will continue the effort to bring the totality of things into some sort of a unity. So long as he is what he is, he will, in his attempts to do this, put the world about him on its inferences; he will examine himself and demand his place in this unity, and he will insist on the realizability of his ideals. He will assert that he himself, his world, his ideals are susceptible of unification. How to conceive this unity as a universal and at the same time not simply an empty abstraction, or how to conceive it as a concrete and at the same time preserve to it the essential character of absoluteness—this is of course the final problem of philosophy. To answer it, man's world, man's self, man's ideals must be interrogated. Theism believes that these all point to personality as the ultimate principle of unification.

Dr. Iverach believes that personality, personality realizing itself essen-

tially as love, provides the truest principle for the unification of the total of reality. He is led to this conclusion by letting the latest scientific research in the realm of mechanics and physics, in the realm of life, in the realm of rationality and morality, in the realm of personality, in the realm of society, in the realm of religion, put itself on its own inferences. He finds in each the demand for a unity and in the whole upward progress the demand for a unity of a higher kind. "As the thought of man has widened he has been constrained to recognize the existence of wider and wider unities in the synthesis of his knowledge in relation to reality. From physical unities held together by pressure, to the organic unity of the organism, to the higher unity of life, to the unity of personal life, to the spiritual unity of the social organism, we found ourselves bound to rise" until in the realm of religion with its demands of a God not only for himself, but at the same time for us, we reach the highest unity to which we can attain. This is by no means the theistic argument in its old form. It is a fresh working over of the modern material to reach the theistic goal. It abounds in excellent criticism of the metaphysics of modern physics, devotes a special chapter to Benjamin Kidd and Arthur Balfour, and in the last two chapters adduces an excellent criticism of Agnosticism and a singularly well-balanced presentation of the strong and weak points of modern English Idealism. The especially strong points of the book are its criticism of the various phases of "Naturalism" and its strong upholding of a sound conception of Personality, on the part of both man and God. (Published for New York University by Macmillan, pp. x, 330. \$1.50.)

It is hardly necessary to characterize to a public familiar with it through a half century of distinguished literary activity the philosophical viewpoint of the distinguished author of "The Secret of Hegel." In this work of his eightieth year Dr. J. Hutchinson Stirling's well-known Hegelianism is again presented with the acuteness of logic, the resources of minute philosophical learning, and the abounding wealth of literary suggestiveness that we have come to expect from him. He answers the question *What is Thought?* by saying substantially that thought is the dialectic of the Ego and the Ego is the absolute universal and the universal Ego is God. "The constituent ratio, the essential ratio of the Ego, that is thought. But I, in this universe, is what is First and Self-create. Therefore Thought is in this universe First and Self-create.

But I that sets I — that is the I Am, and that
I am That I Am!" (p. 81)

His idealism manifests itself in his unalterable antipathy towards "the appellants to the lower animals" which his work has so frequently displayed; and he here heaps a scorn, not altogether ill-deserved, on the enthusiasts for the logical quantification of the predicate.

The book may fairly be divided into three parts, the first exhibiting the universality of the ego as the central point in all philosophy. The second by a "reference to History" sketching the development of philosophy from the early Greeks to show how this universalizing of the Ego was

what all thinkers were working for, and working toward, until the goal was reached in Hegel. The third is a very brief summary and conclusion. The Second part occupies three hundred and twenty-nine pages out of the four hundred and twenty-three the volume contains, and a third of this is devoted to Schelling, including a lecture on Schelling given at St. Andrews. It also contains an elaborate discussion of the relation of Kant to Hume. In addition to the development of the main line of thought, the author turns off for all sorts of critical and biographical "asides" which make the main current very uneven in its movement. But this is only to say that the book is by Dr. Stirling. It abounds in brilliant bits of insight and nice turns of scholarship, but as a whole the form of presentation makes it almost impregnable to the assaults of the ordinary reader. In style, which is the reflection of the mind, there is apparent a combination of Carlyle, Browning, and Hegel. Something of the prophet, something of the poet, something of the philosopher, and, we ought perhaps to add, a touch of the whimsicality of Whistler. It is a cloudy envelope of thought, but it reveals wonderful vistas, touched now by the sunlight, now by the lightning. A quotation of one of his clearest passages may serve both to illustrate the characteristics of his style and still further make plain his fundamental historical and speculative contention.

"But it appears to me, that with what has been all, somewhat amply, put before us we can *not* — return to Kant."

Can we return to this, for example, that an ordinary thing — a shoe — has an extraordinary unseen *double* of itself in a — Thing-in-itself? Or that the *time* that the one-o'clock gun fires in, and the *space* André's balloon mounts in, are, neither the one nor the other of them, there where we think they are, *outside* of us, but both, on the contrary, *inside*? Or that *cause*, with each of its other fellow-categories, is not, by any means, a something on its own account without, but, really, a simple secretion of the cells or pigeon-holes of our own brains? Or that the I — whatever I may possibly think the I I am — I am not at all that I — hardly even an *i* — only the dot on it?" (p. 423) (Imported by Scribner, pp. ix, 415. \$3.75.)

A scientific book on the data of religious experience! Few signs of the times are more significant than the implication of this volume. Monographs on this subject have appeared in the magazines and in tentative reports from societies of psychical research. This is the most pretentious volume which has appeared, and is worthy of careful consideration by Christian workers. Professor William James of Harvard furnishes an introduction. This fact is an imprimatur as to the value of Mr. Starbuck's book on the *Psychology of Religion*. The end in view is "not to classify and define the phenomena of religion, but to see into the laws and processes at work in the spiritual life. The fundamental assumption is that religion is a real fact of human experience, and develops according to law." Mr. Starbuck maintains that the "service of psychology to practical religion is to make possible a harvest of wiser means in moral and religious culture, and also to lift religion sufficiently

out of the domain of feeling to make it appeal to the understanding, so that it may become possible, progressively, to appreciate its truth and apperceive its essential elements." His method is an inquiry into the causes and conditions which determine the line of growth in religion in the individual life. He begins with the data of conversion, and with other experiences where this crisis has not been marked. His material consists largely of autobiographies written in response to a printed list of questions. He takes the varying records to find out the common elements in them; to get, so to speak, a composite picture of them; to discover what are the larger aspects of religious evolution in masses of people, and to approach an insight into those laws of growth which, from the groups studied, seem natural and normal. The attempt made is to have the material as representative as possible in regard to sex, age, church connection, and vocation. The range of his induction is principally on American and Protestant lines. His inquiries are covered in eleven categorical questions, and the number of cases brought together for analysis is 192, 120 females and 72 males. This strikes the reader as a small basis for examination, but what is lost in extension is made up by the intension of his minute study. It would be impossible to analyze the book without reproducing the author's charts. He studies the age of conversion, the motives and forces leading to it, experiences precedent to conversion, mental and bodily affections accompanying it, the conscious and subconscious elements in it, the quality of feeling following it, the character of the new life, etc. He takes up types of religious development, studies the spontaneous religious awakening of adolescence, the storm and stress period, doubt, alienation, the birth of a larger self, substitutes for religious feeling, external influences, beliefs, motives, and purposes. The outcome of the book is seen in some educational inferences at the close. These are somewhat disappointing after so long a discussion, and are not revolutionary. They are not dissimilar to those which have been discovered by other experiments without so full scientific examination. Yet, whether reformatory or corrective, the inferences have value of no small moment to Christian workers. He finds that there are very different lines of religious growth—a fact well known, and yet not often realized by Christian teachers. He distinguishes childhood, youth, and manhood, as indicating marked phenomena in conversion and growth. Childhood is lacking in self-conscious personality; youth is an awakening to the fact of one's own personality; manhood and womanhood are characterized by helpfulness and service. The note to be struck in childhood is *conform*; in youth, *be thyself*; in maturity, *lose thyself*. The wise Christian teacher recognizes the different capacities and needs of each step, and also bears in mind the importance of wisely anticipating the stages of growth and leading on naturally and easily from one stage into the next.

This book is the result of lines of study in which Presidents G. Stanley Hall and David Starr Jordan have been conspicuous. Prof. James says his only predecessor in this exact field is Dr. Leuba in Vol. VII of the American Journal of Psychology. It is throughout reverent and sympathetic with the reality of religious phenomena. He tries to take a medi-

ating position between the "evangelical extremist" and the "scientific sectary" — neither of whom will acknowledge the data of the other. A book of this kind has long been anticipated, is much needed, and will be worth careful reading by ministers and others engaged in the vital problems of the soul. A longer and completer book will doubtless appear in time, covering in its range other types of religious experiences in other religions, but at present, for *Protestant* experiences, this is the best available scientific contribution to the subject. (Scribner, pp. 423. \$1.50.)

Rev. William McCorkle has published a work whose contents and purpose appear on the title page, which reads "*Christian Science, or the False Christ of 1866*," "an examination of the origin, animus, claims, philosophical absurdities, medical fallacies, and doctrinal contents of the new gospel of mental healing." We recall no book which will give the reader as complete a survey of the history and characteristics of the very significant movement that looks up to "Mother" Eddy as inspired founder and promulgator. The book is divided into three parts, the first presenting a general view, the second treating of Christian Science as a system of mental healing, and the third discussing its doctrinal contents. The book, though an exposition, is also intended to be an exposé of this new religion. It shows excellent familiarity with Mrs. Eddy's work, and is thoughtful and earnest in its criticisms of it. An elaborate index makes its matter thoroughly available. On the whole, it is a helpful addition to the literature on the subject. (Richmond, Va., Presb. Com. of Pupil., pp. 321. \$1.25.)

By publishing in book form, under the title *Christian Science, an Exposition*, papers printed in various periodicals, Mr. Wm. A. Purrington has presented a "Plea for Children and Other Helpless Sick" which deserves utterance and repetition. The picture used as a frontispiece is in itself a volume condemnatory of the medical charlatanism of this whole stripe. The work, as one would expect from the author, deals chiefly with the legal aspects of Christian Science. The paper from the "North American Review," entitled "The Case against Christian Science," is a most conclusive condemnation of the extravagant pretensions of this most unholy aspirant to therapeutic omnipotence. It is time that earnest words were said in behalf of those sacrificed at the altar of this Moloch. In both its facts and its conclusions the book is of value to anybody seeking to inform himself upon this much debated topic, and its serviceableness is increased by an excellent index. (E. B. Treat & Co., pp. 194. \$1.)

The last two numbers of the "Religion of Science Library" are from the hand of the versatile Dr. Paul Carus. One bears the title of *Kant and Spencer* and consists of certain articles, appearing originally in the "Monist" and the "Open Court," which are critical of certain phases of Mr. Spencer's philosophy, and especially of Spencer's misinterpretations of Kant. Most of his criticisms of Spencer are well taken. The

second volume consists of a second edition of the author's *Soul of Man*, which first appeared in 1891. This is reprinted with little change. Dr. Carus is a prince among propagandists, and this work may be fairly characterized as a treatise on Physiological Psychology written with the purpose of upholding the author's peculiar monistic philosophy. It is illustrated with many plates which will interest the student of the subject. (Open Court Co. "Kant and Spencer," pp. 105, 20 cts., paper. "Soul of Man," pp. xviii, 482, 75 cts., paper.)

Prof. James S. Candlish, who died recently, was one of the worthiest theologians of our time who has helped shape reconstructive thought. His book, *The Christian Salvation*, is a posthumous collection of soteriological, ecclesiological, and eschatological lectures. They are edited by Dr. James Denney. Well worthy are they of publication. Their Biblical and historical method is in the best forms of science. They breathe a reverent tone and are evangelical in their conclusions; with some variations from what is usually accepted under that title. There is no hesitation in giving eminence to the three offices of Christ; of course the phases of the Atonement are developed at large. He does not feel himself satisfied with any or all of the theories. While he has words of special approval for the Auburn declaration, he finds his best resting place in the union of Christ with his people. In his discussion of the Church we of course expect him to present his particular view of the Kingdom, which to our mind is disproportionate. This leads him also to narrow the conception of the Church into a religious one, not however in the Germanic sense of liturgical. His treatment of the sacraments is comprehensive and clear; especially lucid is his justification of infant baptism. Not the least careful study in this book is that which deals with phases of the *ultima rerum*. He moves forward in these awful themes with a truthful, reverent discretion. Occasionally he forsakes his Bible for human postulates. This is a book which the earnest student of the Scriptures can follow and imitate with profit to his science and life. (Imported by Scribner, pp. 263. \$3.)

Another work upon *Christology* comes to us, this time from the pen of Rev. James Stalker. It is written in the full light of modern discussions, each chapter being headed by a goodly list of works upon its theme. The sub-divisions treat of The Importance of Christ's Words, touching quite superficially the Johannine and Synoptic problems, the relation of the Gospels to the Epistles, the characteristic qualities of Christ's words, etc.; the title Son of Man, Son of God, Messiah, and the work as Redeemer and Judge. The statement and treatment of the problems involved are along lines made so familiar in other works as to be fast becoming commonplace. But the views are eminently balanced and sound. It is an excellent work for any one who wishes an outline of the study as at present being conducted. An appendix contains the gist of Wendt's criticism of the Gospels, and a statement of the nature and value of the testimony of the Book of Enoch. (Armstrong, pp. xi, 298. \$1.50.)

This book, *The Spirit and the Incarnation*, by W. L. Walker, has an attractive personal quality, for it is really the theological description of a change in point of view. It portrays a process of transition from a Unitarian position, as the result of inheritance and education, to a Trinitarian standpoint, and that after twenty-five years of spiritual debate and struggle. Doubtless the inward thirst for the waters that the eternal Christ alone can give was never absent from that under nature which, through these pages, now speaks gratefully of the discovery of the Son of God. The method is one of induction from Biblical statements, supposable according to scientific principles; but, after all, the argumentation is dominated by a pronounced idealism. The Holy Spirit is interpreted to be "the distinctive and abiding Reality of Christianity" as a final mode of God. The exposition of the Trinity is from the basis of Monism: God alone is one and personal. The Father is identified with this one personal God; the Son is the Spirit of the Father, and the Holy Ghost is, in addition, the Spirit of the Son, so that we have a variant mood of *Sabellianism*; one is not surprised to find the Third Person designated by the neuter pronoun. After all, He is not *another* Paraclete, but an influence of the *first* Comforter. There is the amazing but ever-recurring confusion of identifying a dialectic scheme with an ontology of real Being. No throbbing life can issue from such devitalized sands; no eternal relations can be established between letters; symbols are not the substance; and all such illusions force up a thousand more mountains of psychological difficulty for our rational faith and for our anxious hearts than the hills they desire to level. To our waiting minds there must ever come the reviving breath of Infinite minds and hearts and wills. The Church long ago fought this battle in a life and death struggle, but the ghosts of the slain rationalities and modalisms appear again and again to renew the warfare.

After all, the practical bearing of this scheme of thought is not to clarify our conception; nor does it add to our store of spiritual energy. We readily concede that preachers and church life equally neglect the doctrine and underestimate the activity of the Holy Ghost. We need to enlarge both our intelligence and our receptivity in order to reach that power which comes in the advent and train of all His personal gracious ministry, just as the Apostles were filled with His ever-flowing fullness in their unwearied labors. To reduce Christ to a self-realization of the Divine may be a Hegelian, but it is not a Biblical explanation of the incarnation or the Atonement. Nor can the portrayal of the Spirit as the self-realization of Christ have any element of personality for itself, although it be called personal; and so the elucidation, warm-hearted though it be, seems to fail as an adequate solution of the Procession, the Mission, the Personality, and the office of the gracious Paraclete. (Imported by Scribner, pp. 388, viii. \$3.50.)

Dr. Abraham Kuyper, the author of *Calvinism*, is one of the most original and forceful minds of our time, as well as one of the most versatile. It was happy of Princeton Seminary to introduce him to American students through the medium of the Stone lectures. These prelec-

tions discuss six phases of Calvinism as a life system in relation to religion, politics, science, and art, and finally as an agency of future development. He is the sterling defender of its doctrinal basis and its history. He faithfully sketches the mightiness of its practical results for church and state, and the ethical elevation accomplished through its version of scriptural ideas. To the sentiments of his kindly introduction we respond by the grateful acknowledgment of our large debt to the Hollnd colonists of earlier and later date. They have contributed solid and powerful elements to our civilization. They are a contingent whose wholesome influence could ill be spared from our national life. The author dates the alienated Modernism from the French Revolution, which sought to deny the divine sovereignty and to substitute a vast system of egoism. While there are some paradoxes and certain expansive uses of old theological terms, there can be no question as to the accuracy of Dr. Kuyper in giving such emphatic prominence to the great Reformer's thoughts concerning culture, state, and church. Certainly all right reasoning must lead us back to the acknowledgment of the loving sovereignty of God as the only possible ground of universal order, ethical system, and religious life. It is a vain struggle to seek any escape from what ought to be the most comforting of truths; it is willful preversion to heap unjust reproaches upon that prerogative which is the eternal foundation and support of being and development. It was mainly the third with a part of the sixth lecture that was delivered in Hartford Seminary with a memorable eloquence. (Revell, pp. 275. \$1.25.)

A handbook on Mysticism that will be at once and consistently historical, philosophical, sympathetic, critical, and sane is a pressing desideratum. Such a book Mr. William Ralph Inge's volume of eight lectures on *Christian Mysticism* comes very near to placing in our hands. Of these chapters the first deals with "General Characteristics of Mysticism," a lecture that for penetration, lucidity, and breadth of view comes near to being the most valuable in the course. Its estimates are careful, judicious, and mature, and they form a contribution to the study of the general theme of permanent value. The second lecture deals with "The Mystical Element in the Bible." Of course this theme is too large for any single lecture. One is surprised to find the author saying that the Epistle to the Hebrews yields scant support for the mystical view of life. Lectures three and four handle "Christian Platonism and Speculative Mysticism—in the East and in the West." Lectures five and six give a sketch of "Practical and Devotional Mysticism," dealing in turn with the old familiar names. The last two lectures are a continuous treatise upon "Nature Mysticism and Symbolism." It is here that the writer reveals most fully his own sympathies, which are with the tenets of the Cambridge Platonists. The closing eight pages of Lecture Eight give a careful embodiment of Mr. Inge's ripened views, and, as a culmination of the preceding extensive critique of other men, this concluding confession of faith presents an exceedingly interesting bit of reading. It is a fine illustration of well-balanced frankness and reserve. Through-

out the volume there is evidence of a mind that knows full well the profound philosophical problems that are everywhere involved. Just as manifest everywhere is the well-poised judgment of a healthy Christian, ever refreshing his soul from the manifold fountains of living water and heavenly light that pour from the Word of God. He is no pantheist, though he finds symbolism everywhere. His tussle with the problem of evil is rather gentle, though also becomingly modest. His words upon vicarious suffering and atonement border closely upon error. The style is not at all adapted for popular reading. But every way and everywhere the lectures are instructing. There are four rich appendices. (Scribner, pp. xiv, 379. \$2.50.)

We regret to read that John Steinfort Kedney, the author of *Problems in Ethics*, feels himself hindered from completing his Magnum Opus by reason of years and infirmity. In spite of this apprehension we trust that this book may prove but a fore court to that larger task, which his long study and his acumen, as well as his brave desire to help his thinking fellows, had not only planned, but for the execution of which such extensive researches have been made. At all events, we have here the outline, and it is an ethical counterpart of his dogmatic views contained in "The Christian Doctrine Harmonized." Of course this new treatise is conceived, as well as the other, in the determination to show the rationality of Christian ethics; and we expect it to be opened by the usual English Hegelian key. He rests in the theory of ends. His criticism of the two forms of hedonism and of intuitionism are trenchant; the discussion of the latter, however, does not keep in the foreground the gist of its repose on primary beliefs. The four motive-springs, so called, do not effect a real union between the springs of moral action and the motive, the hyphen does not unify them, objective rightness is not given its fundamental and determining position. The chosen definition of conscience seems to us not comprehensive enough, and therefore is open to the most serious attacks from the hedonistic school. Dr. Kedney justly reproaches the current ethical system for their total neglect, or their slight and indifferent treatment of moral evil. This chapter should be sounded in the ears of all modern writers and teachers concerning character and conduct. Nor less to be commended is the Christian theistic position he takes, as well as his vigorous demonstration of the absoluteness of the Christian morality. (Putnam's, pp. xx, 252. \$1.50.)

In the preliminary discussion on morality in *Religion and Morality*, by James J. Fox, the writer distinguishes between uprightness and righteousness, so as to place the universal and primary distinction of right from wrong under the first term, and so allow for the variation in refinements of standards and of conduct under them in the second. He contends for the ought, as against the is. Religion is the eternal base of all ethics, and the Christian faith is the only universal one. Underneath all morality there must lie the postulates, not only of Christian theism, but of the Catholic system of truth. It is natural that Dr. Fox should take such views of character formation as harmonize best with his conception of theology. There is also lacking a sufficiently comprehensive

definition of conscience. But there is a bold, uncompromising setting forth of objective morality; an intelligent defense of the moral law in its judgment and sanctity as the reflection of the Divine nature. The deontological order is placed as the primary end; the eudaemonological order as a secondary end. It would be better not to elevate happiness to an end in itself, however subordinated; it is rather the legitimate outcome of all right and loving action, sometimes subjective, sometimes objective, sometimes combined. The critiques of Kant, Mill, and Spencer are well reasoned and strong while argued in the best of tempers; indeed, the work is quite a satisfactory Apologetic. (William H. Young, pp. 322. \$2.)

International Tribunals, by W. Evans Darby, LL.D., secretary of the British Peace Society, is an important work which has now reached its third edition, to which much new material has been added. A very valuable collection of documents it is from a sketch of the methods of the Amphictyons down to some of the records of The Hague Peace Conference. William Penn's scheme for a European Diet, David Dudley Field's proposal for a High Tribunal of Arbitration, the Treaty of Washington between Great Britain and the United States, and the Memorial of the New York Bar Association, the Convention between France and the United States, the project of a Permanent Treaty of Arbitration between the United States and Switzerland, the Plan of a Permanent Tribunal of Arbitration adopted by the International American Conference, the Anglo-American Arbitration Treaty, and some other papers, are evidences of our national interest in the movement towards universal peace. Although our legislation, to its great discredit, does not reach the level of the popular desire, one breathes more freely when he reads these visions of federation and this array of earnest thought and endeavor to bring men to the consciousness of their brotherhood. (London, Dent & Co., pp. ix, 516.)

Books on democracy have been numerous of late. Following Bryce we have Lecky, President Eliot, Prof. Hyslop, Bishop Potter, Mr. Godkin, Dr. Giddings, Charles Borgeaud, and others. Most of these books are results of sociological interest, rather than of political inquiry. The great social problems force the question whether democracy, to which the world has so lovingly looked, can stand the strain of the modern demand, and whether there are resources in this system which give hope. Mr. Lecky is rather pessimistic, Dr. Giddings more hopeful, and others range between. President Bascom has made a valuable contribution from a different point of view than the others have taken—and still it is as “a social study” that he discusses the *Growth of Nationality in the United States*. His work has grown out of classroom lectures and considers the “connection of the constitution in its development with the national life it has so materially aided in calling forth, and with the social life which has sprung up under it.” We know of no book which covers exactly this sphere—and so it will be welcomed by both publicists and sociologists. The discussion has in review four critical pe-

riods. First, the early provincialism and segregation of interests which resulted in the divisive interests of states and sections in the evolution of the general government. Second, the formation in each of two distinct and extended sections of a type of social life in inherent conflict with that of its fellow. This resulted in the war caused by the slavery issue. Third, the strain running through our history in the adjustment of departments to each other, the legislative, the judicial, and the executive. Fourth, the present strife between classes — a horizontal rather than a vertical cleavage. Much has been written by others on each of these themes. This book has the merit of co-ordinating them in a general discussion. If the author is inclined to be critical and despondent in discussing the fourth issue, his showing, in the other sections, how a true nationality overrode former difficulties, gives hope that it will successfully meet the current peril. In his last chapter he contrasts the strength and purity of the English government with ours, to the relative disparagement of ourselves. The difference he traces to the fact that in England political life has been more identified with social life. Adequate structural purposes have been kept in the foreground. With us, an even more dominant and aggressive commercial temper has prevented. "That political movement which expresses existing social forces is sound and wholesome; that political activity which creates and pursues its own ends is superficial and corrupt. Our nationality is to be fully won or finally lost in the apprehension and pursuit of our social system." This is the closing sentence of the book, and is its keynote. The sentence itself reflects a certain opportunism which the book illustrates in the interpretation. It also illustrates an occasional lack of clarity in his discussion, and we feel sympathy with his main contentions, and yet we are not always satisfied by his logic in establishing his positions. The book, from its very nature, is not extreme in its conclusions. This we count a merit of no small importance. We might expect, however, in his concluding chapter on "Conclusions" something less colorless and more practically suggestive than he has given us after so long a discussion. But the book is of great value and gives an important impulse to political study as an aid in social investigations. (Putnam, pp. 209. \$1.25.)

Jacob A. Riis in his *Ten Years' War* in the battle with the slums has put into book form his articles which have recently commanded such wide attention in the Atlantic. Nowhere else can one get a better idea of this movement than in this volume. He speaks from intimate knowledge of facts, with personal interest in his theme, with a philosophical grasp of the situation, and with a literary charm which surprises one coming from a foreigner. When we say that the articles are worthy of the Atlantic from a literary point of view, and equal to the best philosophical literature in their grasp of all the data, we are not saying more than this book deserves. This is the best volume Mr. Riis has published. It is a monograph upon the history and methods of the slum problems in New York city. He confines himself to this city, and so has the benefit of a concrete illustration of his principles. One will not

find in this book a discussion of similar problems in Glasgow and London. He must supplement his reading by the books of Mr. Shaw and Miss Octavia Hill—but for a thorough and fascinating study of New York the book is incomparable. Touches of pathos and stories from his experience reach tender chords in our hearts, while his plain facts are sure to arrest attention and give great impulse to the reform he has so much upon his mind and heart. (Houghton, Mifflin, pp. 267. \$1.50.)

Dr. Gregg, successor to Dr. Cuyler in Brooklyn, writes his *New Epistles from Old Lands* "in the light of recent researches based upon the author's recent travels in the East." We opened the book, not knowing whether it was to be a book of travels, or a study in archaeology, or some sketches like the "Land and The Book"—Lo! it is a book of sermons! The new epistles from old lands are greetings he brings back to his people, letters in fact from various churches abroad where he tarried—from Jerusalem, Athens, Cairo, etc. These, with sermonic connection, make the first sermon and give title to the book. The other sermons are evidently suggested by historic events, or notable places in the Bible, upon which his travels had thrown new light, or which had quickened his imagination. Generally speaking, excepting in the initial sermon, he has kept the guidebook, the personal reminiscences of travel, and the antiquarian interest out of his sermons, or has subordinated them to his sermonic intent. Young ministers returning "from abroad" might correct some of their freshnesses by following Dr. Gregg's example. These sermons generally follow one type, that of the practical inferential lesson drawn from some great place or event or personality. Thus he uses "Mount Ebal," "Mount Carmel," "The Sacred Heights of Palestine," the "Plumbline of Amos," the "Woman at the Well," the "Story of Ruth," "Bartimeus at Jericho," "The Songs of the Psalm-Country," "The Prophets of the Holy Land." The author has a graphic power of description, and yet always subordinates this to some well-defined, clear, and wholesome religious truth and practical lessons. He is much more formal in his plan and deductions than most preachers of our day, and on this account is followed with the greater ease. The style is simple and clear, without being bald. The volume is well illustrated. (Treat, pp. 365. \$1.)

The Prodigal's Prayer, by Rev. Chas. H. Scholey, is a small book containing two sermons. The former shows how the Prodigal's prayer to have his father's goods divided to him, though answered by a yes, resulted in the boy's downfall, and that he only learned his father's real will when he had learned higher values by his submissive, humble, and faltering prayer, "Make me as one of thy hired servants." The sermon is a fresh use of this oft worn parable but lacks unity. In the second sermon, on "Fishers of Men," he shows how only the principle "Follow me" gives the energy to transform natural instincts of acquisitiveness from selfish to unselfish ends. (Revell, pp. 60. 30 cts.)

Dr. Joseph H. Bradley has written a monograph on the subject of *The Love of God revealed to the entire universe by man's redemption*. His

main contention is to show that the mission of Christ to earth had for its purpose not only human redemption, but celestial testimony. It was a revelation not only to men but to angels of an attribute of God, which otherwise could not be fully known, even in the "heavenly places." This is a thought dwelt upon by the older divines more than modern critics. We remember that Professor Park of Andover used sometimes to develop certain phases of this thought with great eloquence. His argument is rather curious than convincing, and strains exegesis. This method somewhat weakens his contention, and gives a certain grotesqueness to a thought otherwise sublime and having considerable warrant in Scripture. (Revell, pp. 59. 30 cts.)

One Year of Sunday-School Lessons for Young Children, by Florence U. Palmer, is designed to be "a manual for teachers and parents," and presents a series of lessons on the truths of the Bible in a form dictated by the latest findings of modern pedagogy. We feel that it is a very successful effort. Each lesson has its central thought, its text, its outline, its picture, its "point of contact," its story, and many have also a hymn with music. The method is good, the atmosphere true, and the result, we believe, will be satisfactory. The pictures are taken from the great masters; story and music are within the range of the child. Several lessons are grouped under one general topic, so as to secure repetition with variety. We think that the home use of such a manual would be pleasant both to parent and child, while the primary teacher will gain many suggestions from a study of its method. (Macmillan, pp. xvi, 226. \$1.)

An Ethical Sunday-school is a book by Walter L. Sheldon of St. Louis, who aims to give in concrete form the results of his own experiment. It is an honest and reverent attempt to try to train children after the Ethical Culture idea—a Sunday-school very different from the customary sort, but one which aims to reach up to religion *via* ethics, rather than out from religion into ethics. Mr. Sheldon would begin the ethical training in the early years, eliminating with great care the theological and even the supernatural until about the fifteenth year. In the whole course he uses both in his "religious service" and in his curriculum the stories and precepts of the Bible, and also the words of Epictetus, Buddha, Cicero, Aristotle, Seneca, Confucius, etc., etc. Great pains are taken to get at the ethical meaning of Biblical narratives and parables, and equal pains to postpone any consideration of supernatural elements. Homeric tales, Grimm's fairy tales, and the stories of King Arthur are elements in the course of ethical study for children. The author is reluctant, he says, to use them, partly because they are apt to run together with the Bible stories being studied in the same Sunday-school, and partly because as a matter of fact the Bible stories are so superior to all others for the young. Still the author feels that these Bible stories should be edited for use. After the Bible and other studies, at the age of nine, comes a year's study of "the habits," such as generosity, stinginess, borrowing, being lazy, securing order, procrastination, teasing, cheating, etc., etc. After this course on the habits he takes up the "institutions,"

at the age of ten or eleven, beginning with the home — passing on to citizenship, and finally discussing “self” or “duties to one’s self.” It is attempted, after discussing the home, at the age of twelve, to study the life of Christ. At the end of that course, at about the age of fifteen, religious beliefs are taken up, in a system in which great effort is made to interpret to the child at that mature age a sort of compend of philosophical forms and comparative religion, with a catholicity of selection from Buddhistic, Mohammedan, Chinese, Hebrew, and Christian literature. The author frankly confesses “that in elaborating this scheme of ethical instruction I have come upon no problem so perplexing as this one in the effort to decide in what way to make use of the “Christ Life.” And no wonder. One of the most pitiful attempts one can read anywhere to get one Christ out of the Gospels and yet keep another Christ in is found in Mr. Sheldon’s chapter on this subject. Mr. Sheldon is very frank about it, and he is evidently making an honest effort.

From the point of view of the Christian believer one can be critical enough of this book and also somewhat amused at what is substituted for the Sunday-school. And yet the book does rebuke much of our mechanical text-book use of the Bible, and does emphasize in many respects an excellent outline course of ethical training which our children are getting nowhere — not at home generally, nor in school, nor at church. Till we try to do something better, let us thank Mr. Sheldon for his emphasis of a neglected field. This work is not flippant, and it is not critical of the more orthodox Sunday-school teaching. It is simply negative, because it lacks the clear and authoritative belief which we consider vital. But let us try to do something better if we can. (Macmillan, pp. 206. \$1.25.)

Mr. John B. Smith has done a useful thing in putting into book form his *Supplemental Bible Question Course*, the main substance of which has already appeared in “The Sunday-school Times.” The book is intended chiefly for a superintendent’s use, as a guide to brief catechizing of the whole school. It consists of an extensive list of questions, arranged in sets enough to provide for every Sunday in a year, aiming to fix in the scholar’s memory several valuable pieces of information — such as the makeup of the Bible, the names, number, order, authorship, and general character of its books, the distinctive epithet or description belonging to a large number of Biblical personages, an outline of Jewish History and of Christ’s Life, besides a great many single verses of special significance and several extended passages in full. There is no little ingenuity shown in the selection, ordering, and presentation of these details. The author does not hesitate to lay out the whole mechanism of the verbal drill he has in mind. As a guide in practical method, the book is clear and highly suggestive. We should hope that most superintendents would have gumption enough not to use it too literally and slavishly. It is marred by a few doubtful assertions (especially in interpreting Biblical verses) and by an over-pressing of mechanical facts about the Bible as a book. But the main purpose is good and the practical idea well conceived. (Wattles & Co., pp. 142. 50 cts.)

It is natural that the publishers of the successful church hymnal *In Excelsis* should provide a special edition of it for prayer-meetings and Sunday-schools. This smaller volume "for School and Chapel" contains about 300 hymns and tunes, of which two-thirds are taken from the larger book, the remainder being songs of a more juvenile or occasional character. The compiler's taste is certainly catholic, ranging from the most abstruse of the modern English part-songs down to such a surprising level as that of "Ortonville," but the general impression of the book is dignified and worthy. In announcing its issue we notice that the publishers claim that "the book is unique—there is nothing like it." This is literally true, of course, as for every other book. But there is nothing of importance about this collection that has not been presented by several other books during at least the last fifteen years. It is a good sign, however, that a prominent firm puts forth a book whose poetical and musical standard averages so high as this. We hope that it will have a wide and sympathetic use and will thus contribute to the advance in popular church music that has been going on among us for the last two decades. (The Century Co. 50 cts.)

Alumni News.

The RECORD will be especially pleased to receive from the Alumni copies of year-books, manuals, church papers, or other publications they may issue, as well as personal information respecting special phases of their work.

WESTERN MASSACHUSETTS ASSOCIATION.

The alumni association of the Hartford Theological Seminary for Western Massachusetts held its annual meeting at the Cooley House in Springfield, Monday, March 26th. The Rev. E. H. Knight of Springfield presided, and the Rev. Professor Alfred T. Perry of the seminary spoke in behalf of the institution, telling of its condition, which was prosperous financially and in other ways. Nearly one-quarter of the theological students in Congregational seminaries were in the seminary at present, in spite of the fact that there was a general decline in the number of students in such seminaries as a whole. Large payments on the floating debt recently had been made. After Professor Perry's address a banquet was served, and at the afternoon session there was a discussion upon the topic, "The attitude of Christ towards the Old Testament."

Those present were: The Rev. E. H. Knight, the Rev. H. B. Mason of North Wilbraham, the Rev. A. C. Ferrin of Blandford, the Rev. G. H. Hubbard of Enfield, the Rev. E. P. Butler of Sunderland, the Rev. G. W. Winch of Holyoke, the Rev. A. M. Spangler of Mittineague, the Rev. Dr. Lyman Whiting of East Charlemont, the Rev. Dr. Theron H. Hawkes of Springfield, and the Rev. W. T. Hutchins of Indian Orchard. A business meeting followed the discussion, in which these officers were elected: President, the Rev. A. M. Spangler; vice-president, the Rev. A. B. Bassett of Ware; secretary, the Rev. A. C. Ferrin. The above-named officers, with the Rev. F. S. Hatch of Monson, were constituted the executive committee.

CONNECTICUT ASSOCIATION.

The annual meeting of the Connecticut Alumni Association was held at Hosmer Hall April 3d. Twenty-two were present. The two parts of the meeting were joined by an excellent dinner served by the steward in the Seminary refectory.

The theme of the morning discussion was "What should be the attitude of the ministry toward the theater, dancing, and card-playing?" It was most admirably opened by Dr. Russell T. Hall of New Britain. He accented the word "Discrimination" as the key word to the whole treatment of the subject. An interesting and profitable general discussion followed. After dinner "A Statement of the Condition and Outlook of the Seminary" was presented by Professor Arthur L. Gillett. This was followed by a general discussion of "Recent Criticisms of Theological Seminaries," opened by a bright and discriminating paper by Clarence A. Barber. In addition to the appointment of the customary committees, the following officers were elected: President, D. B. Hubbard; vice-president, H. P. Schauffler; secretary and treasurer, W. F. Stearns; executive committee, the foregoing, with F. W. Greene and E. E. Nourse.

Samuel F. Bacon, '50, after forty years of service in the ministry, mainly as pastor of Presbyterian churches, retired, and is now making his home in Philadelphia, Pa., from which place he writes to President Hartranft: "I still have a warm place in my heart for the church of my early love."

Benjamin Parsons, '54, who spent the early years of his ministry as a missionary in Turkey, and is now living in Seattle, Wash., and acting as correspondent of the *Evangelist* and the *Occident*, writes most approvingly of the course on missions which is to be opened in the Seminary the coming year, saying, among other things, "I see no reason why, with such a number and variety of books as you are to have from Dr. Thompson, and with young men as students who represent sundry Oriental peoples, Hartford Seminary may not be far in advance of other seminaries in the particulars of enabling young men to get a good start in the language of the country to which they may go as missionaries. Lack of information respecting missionary fields and the marked features of missionary experience cannot fail to operate as a breeder of indifference to the claims of missions on the part of students as on that of churches. That lack will not exist in your seminary, nor will ten per cent. be henceforward the maximum of foreign missionaries from its graduates. Aim at fifty per cent!"

Elijah Harmon, '67, has resigned the pastorate of the church in Wilmington, Mass., after a service of fourteen years.

John H. Bliss, '69, lately of Franklin, N. H., accepts a call to Webster and Salisbury in the same state.

Most encouraging are the reports of the work that has been done by the three alumni of the Seminary who are filling as many pulpits in

Lowell, Mass. Franke A. Warfield, '70, of the First Church, in his work as a mediator between opposing churches; William A. Bartlett, '85, in his phenomenal success in connection with the Kirk Street Church, which is now in the midst of a spiritual revival; and George R. Hewitt, in acting as pastor of the Eliot Church during the long illness of its pastor, have greatly commended themselves to the Lowell public.

F. Barrows Makepeace, '73, recently pastor of the North Church, Springfield, Mass., has begun work as pastor of Trinity Church, at Washington Avenue and One Hundred and Seventy-sixth Street, New York city.

Dwight M. Pratt, '80, has declined the call of the Free Evangelical Church, Providence, R. I., and accepted that of the Walnut Hills Church, Cincinnati, Ohio, and is already on the field. This church is favorably situated in a residential part of the city, and offers a fine opportunity for growth and spiritual service.

A year book of rare beauty, and one full of useful information, has been issued by the church in Dalton, Mass., of which George W. Andrews, '82, is pastor, and Franklin M. Chapin, '80, of Lin-Ching, Tientsin, China, is the "Pastor Abroad." Besides the information which is usually given in such books this one contains a list of the "life and honorary members of benevolent societies" who have been or are connected with the church, and the names of the pupils from the congregation who are in higher institutions of learning, together with the names of the schools with which they are connected. The book is also embellished with fine pictures of the deacons of the church and of Mr. Chapin, by the side of which latter is printed the appropriate text, "Whom having not seen, ye love." The amount given in 1899 by the Dalton Church for benevolence was \$4,902.59, and the additions to the body numbered twenty-three, bringing the total membership up to 352.

Herman P. Fisher, '83, pastor of First Church, Crookston, Minn., has, during the past season, lectured on American history before Windom Institute, Montevideo, Minn., Fargo College, Fargo, N. D., and the University of North Dakota at Grand Forks.

Pleasant Hunter, '83, having had a successful pastorate of seven years in connection with Westminster Church, Minneapolis, Minn., has resigned to take a year's rest and study in Europe.

The First Church of Berkeley, Cal., celebrated, March 11th, the seventh anniversary of the coming of its pastor, George B. Hatch, '85, who was upon the point of taking a European tour.

John H. Hobbs, '85, completed, in January, ten years of service with the Presbyterian Church of Jamaica, L. I., the oldest Presbyterian church in the United States. During Mr. Hobbs's administration a new parsonage has been erected, a new organ placed in the church, the edifice renovated, the Men's Society and Boys' Brigade organized, and the additions to the membership have been equal to the actual number of communicants ten years ago. The anniversary services on the evening of the 28th, under the auspices of the Men's Society, were especially joyous.

Edwin H. Byington, '87, associate pastor of Church of the Pilgrims, Brooklyn, N. Y., has been called to the pastorate of Dane Street Church, Beverly, Mass.

Wallace Nutting, '89, of Providence, R. I., addressed the February meeting of the Congregational Club of Newton, Mass, on "The Place of Feeling in Religion."

Frank S. Brewer, '94, of New Hartford, Conn., declines the call to St. Joseph, Mo., to the great satisfaction of his church.

Ozora S. Davis, '94, was installed as pastor of the church in Newtonville, Mass., April 5th. The sermon was preached by Professor Jacobus.

Nathan H. Weeks, '97, after two and one-half years of service in Chicago Commons, is conducting an experiment in Fairport, Iowa, the results of which will be awaited with deep interest. In a farming district, three miles from a railroad and twelve from a large town, where homes are widely scattered, two ladies had inaugurated, at their own expense, a flourishing institutional work, which embraced not only the usual services of church, Sunday-school, and Endeavor societies, but also kindergarten and primary school work, home culture club, and clubs for boys and girls, and one for young men and women, and a brass band and orchestra. The aim of the benevolent ladies was to meet, what seemed to them to be, the needs of the people. This interesting work has been placed under the charge of Mr. Weeks, whose friends will wish him success in his endeavor to apply institutional church methods to the needs of a rural community.

Since the ministry of John A. Hawley, '98, began, two years ago, in West Avon, Conn., the benevolences of the church have nearly quadrupled, and the pledges of this year indicate a still further advance.

George C. Richmond, '98, after a two years' service with the church at Somersville, Conn., has been invited to remain there indefinitely.

Howard S. Galt, '99, and wife, reached Tung-cho, North China, Dec. 7th, where he is connected with the college and seminary.

The statement made in the February number of the RECORD, that Frank A. Lombard, '99, had been called to service in Honolulu, S. I., was a mistake. The writer of the item was misinformed concerning the matter.

Jesse F. Smith, '99, and wife were reported at Marseilles on January 24th, and as being about to sail for Port Said, on their way to their work in the Burmah mission field.

Seminary Annals.

CAREW LECTURES.

The Carew Lectures for 1900 are now being delivered by Rev. A. J. Lyman, D.D., of Brooklyn, on the subject, "Preaching in the new Age — its Office and Art." The introductory lecture was given on the evening of March 21st. Dr. Hartranft presided and introduced the speaker. The method of the lectures was defined as an attempt to secure an outlook upon preaching from the student's point of view. For that end the lecturer had gathered a large number of inquiries from students in various seminaries. The most representative of these questions were read. Analyzing these questions, Dr. Lyman found them to be concerned with two chief points of inquiry. First, How can I so construct my message that it shall *grasp* men? Second, How shall I represent the gospel vitally in my preaching? In other words, preaching is an art, and also an incarnation. "Preaching is the blending of an art and an incarnation — the noblest art and purest incarnation — yet so as that the separate sense of the art disappears in the supreme and sacred urgency of the incarnation." This definition furnishes the suggestion of subsequent topics:

- I. Preaching an Art.
- II. Preaching an Incarnation.
- III. The New Age and its Relation to Preaching.
- IV. The Preacher of To-day preparing his Sermon.
- V. The Preacher of To-day before his Congregation.

Dr. Lyman began his second lecture by a graceful tribute to the memory of Dr. Walker, in which he characterized him as a thoughtful preacher and one of the greatest pulpit stylists of his generation. The lecture dealt with Preaching as an Art. Art as applied to preaching may be either regarded in a practical sense as the method of *utilizing* thought and emotion or looked upon in an ideal way as the blending of Truth and Beauty. Art thus

understood implies without saying the observance of the conventional laws of rhetoric. More particularly from this point of view beauty is regarded as a principle of truth, not its accident, and will consequently be sought in nature, in history, in poetry, in life. This profounder sense of art as truth expressed in forms of beauty will lead the preacher naturally to "reverence words" as the media of truth-communication. Most significantly of all, this view necessitates a constant effort to transform one's self, body and soul, into forms of the Beautiful. The perfect sermon is to be constructed with reference to three great artistic norms: (1) the subject, (2) the speaker, (3) the congregation. The proportionate recognition of these elements constitutes *style*. Three practical suggestions follow from this view of the function of the artistic in preaching; the sermon constructed with reference to the three elements mentioned will be symmetrical and objective; its predominant tone will be joyful; it will never be prolix.

The third lecture dealt with Preaching as an Incarnation. The speaker began with the question as to what constitutes the *life* of preaching, pervading, and distinguishing, as over against its form, or technique. This is nothing short of an incarnation. In the first place, the incarnation here applied is our volition, attempting to embody the life of Christ. In a profounder sense, it is Christ's volition employing our powers for the furtherance of the knowledge of himself. The incarnation in relation to preaching is a continuancy of the historic incarnation through the work of the Holy Spirit who is the representative of Christ. This incarnation is not a substitution. So that the embodiment of the principle is with recognition of the gifts and even the limitations of the man. It involves the whole of personality, not a mere segment of it. A further application of the principle is seen in the necessity laid upon the preacher to enter into the life of those to whom he speaks, so as to embody his thought in forms current among the people. Such a view of the ministry leads to the broadest and deepest self culture; it furnishes a vantage ground from which the problems of criticism may be judged with largeness.

Report of the remaining lectures must be postponed till the appearance of the next number of the RECORD.

The January Missionary Meeting was addressed by Rev. Harlan P. Beach, educational secretary of the Student Volunteer Movement. He spoke of the office and training of the native worker for the prosecution of missionary work, dealing at some length with the practical problem of the development of the native worker.

At the first general exercises of the new year Mr. Blackmer preached the sermon, from Neh. 8: 8. His subject was the relation of the Sunday-school to the Church. He showed how the work of the school constitutes it the proper stepping-stone into the life and service of the larger kingdom of God.

Instead of the usual banquet on Washington's Birthday the Students' Association tendered an informal reception to members of the Faculty and friends of the Seminary. An excellent program was rendered. Mr. Manwell's remarks on the occasion were thoroughly original and very felicitous. The stereopticon was used with good effect.

Mr. A. S. Hawkes preached before the Seminary on January 31, from Isa. 40: 31. Man living, as he does, a dependent life, is constantly seeking personal communion with its source. The text suggests God as the Source of *true* power, the Renewer of human strength, the Author of man's hope, all which is conditioned alone by man's desire for its possession and acceptance of it by appropriation.

Secretary James L. Barton, D.D., of the American Board, addressed the Seminary on Feb. 7. He illustrated the exceptional opportunity which the missionary has for the exertion of influence upon his field along social, educational, and even political lines.

At the General Exercises, held Feb. 28, Miss Williams of the Middle Class read a carefully-prepared and thoughtful paper on some tendencies in modern fiction, illustrating the theme by reference to three recent historical novels, "Hugh Wynne," "Richard Carvel," and "Janice Meredith." Mr. Fiske preached the sermon.

Mr. Fulton preached before the Seminary on Feb. 14. Mr. Fulton has since accepted a call to the First Congregational Church, Kennebunk, Maine.

A series of talks to the students on missionary topics has been given by members of the Faculty during the winter months. Professor Walker spoke in January on the permanent duty of the church to carry on missions. He showed how the very life of the church is dependent upon the principle of extension, exemplified and commanded by Christ. Professor Merriam spoke at the February meeting on "How to Preach Missions," emphasizing the missionary character of *all* Christian work. The last meeting of the series was addressed by Professor Perry on the personal call to missionary service. He showed how the foreign field is in many ways the sphere of highest privilege.

The Conference Club meetings during the past three months have proved very helpful. On January 9 Rev. Ernest deF. Miel, rector of Trinity Church, Hartford, spoke on distinctive forms of Church worship;

at the following meeting, Rev. Joseph H. Twichell, on "Some Experiences in the Ministry." On February 6 J. E. Root, M.D., gave some practical hints relative to the minister's care of his health. Through the invitation of Mr. Dana, who spent some days during February investigating the mission problem in New York city, Superintendent Hallimond of the Bowery Mission, gave some account of his work and methods, February 20. The two meetings in March consisted of a talk by Superintendent Gillette of the Hartford City Mission, and of a debate on the merits of the Anglo-Boer controversy.

A number of mission study classes have been organized and conducted this winter by members of the Seminary, by Mr. Mather at the Farmington Avenue Congregational Church and at the Prospect Avenue Chapter House; by Mr. A. S. Hawkes, at Wilson, and at the First Congregational Church, New Britain; by Mr. Barker at Blue Hills, and at the Fourth Congregational Church; by Mr. Smith at the Asylum Hill Church; by Mr. Ide at the South Church, and by Mr. Snow at the Presbyterian Church. The total membership of these classes is about 125.

President Lee of the French-American College, Springfield, addressed the Seminary on March 27 in the interest of his work, speaking especially of the French Canadian in New England. Immigration to the States is organized. They bring their own institutions. Their evangelization demands an educated ministry of their own race.

On the evening of March 30 Professor F. H. Foster, D.D., of Pacific Theological Seminary, delivered a lecture before the Seminary on the Atonement, the fifth of the series which he gave recently at Princeton Seminary on the Stone Foundation. He developed the theme from the point of view of experience. If the ordinary experience of the Cross be analyzed it will be found to contain four elements: a feeling of the magnitude of sin, a disposition to condemn self, a sense of the adequacy of the remedy provided, and a response to the love and forgiveness exhibited. If the Bible books be considered documents of experience, they confirm this analysis. This is true for the Old Testament doctrine of sacrifice, as well as for the Epistles of Paul and the letter to the Hebrews. To this norm of historical experience all theories of the Atonement must be brought. There are four canons by which every theory must be tested. It must have a Biblical origin, reveal logical sequence, show correlation with other doctrines, and be in accordance with Biblical canons of experience.

On the evening of March 20 occurred the inauguration of Duncan Black Macdonald as Professor of Semitic Languages. President Hartnaff read the Scriptures and offered the opening prayer. Mr. Roland Swift, senior member of the Board of Trustees, in a few graceful words inducted the new professor into his office. The inaugural address, "The Development of Muslim Theology," will be found elsewhere in this number of the RECORD.

The announcement that Professor Jacobus would remain at Hartford met with an enthusiastic response from the whole student body. The possibility of his accepting the call to Princeton had brought out the

most earnest petitions from the members of the Seminary individually and from the students as a whole that he remain. His decision was announced by President Hartranft at the Chapel exercise on the morning of March 20th and was greeted with most demonstrative applause. The students soon had the flag flying over the main entrance to Hosmer Hall, decorated the professor's lecture room with the flag and a royal Princeton Tiger, and later marched in a body to his house to convey to him in person the expression of their gratification. The decision of Dr. Jacobus means much for the wider interests of the Seminary, but it means most to the students who receive his instruction.

The Missionary Museum was recently enriched by a number of interesting and valuable articles from China, donated by Mr. Silas H. Paine of New York. Such gifts are very welcome.

A box full of articles from the Museum was sent to New York to form a part of the exhibit in connection with the Ecumenical Missionary Conference. They were chiefly from Turkey, Hawaii, and Micronesia.

On the evening of the third of April a party from the Albany Library School, numbering over forty, paid a visit to the Library in order to inspect its methods and apparatus. To each was given a souvenir in the shape of a brief description of the special features of the Library on the side of administration. It was highly appreciated, and the general testimony was that this Library was marked by a very progressive spirit.

During the winter Rev. Dr. A. C. Thompson of Boston has completed the sending to Hartford of his unequalled library on Foreign Missions. The number of books on this subject now in the Library is over 6,000, to which must be added nearly 3,000 pamphlets. All these books and pamphlets have been catalogued and carefully classified so that they are available for student use. This adds very materially to the equipment of the Seminary for its new course in Foreign Missions which opens next year.

A special catalogue of Missionary Biography is being prepared which will be a helpful addition to the missionary apparatus.

During the spring recess new electric lights with dark shades were fitted upon all the small tables in the Library room, and new suspended lights were put over the Reading-room table. These lights have been greatly appreciated by the students who wish to read in the evening.

Rev. Dr. Holliday, the lecturer on Presbyterian polity, has given to the Library a complete set of the "Church at Home and Abroad." He has directed also that the same shall be bound at his expense.

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EDITORIAL BOARD: — Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Alfred Tyler Perry. *Associate Editors*: — Rev. Lewis Wilder Hicks, Mr. John Moore Trout.

We print in this number a brief article from one of our Chinese missionaries, written long before the present storm there even loomed on the horizon. The writer, Dr. Perkins, of the class of 1882, was stationed at Lin Ch'ing, and is understood to have escaped with his family to the coast. But his co-laborer, Rev. Franklin M. Chapin, who graduated at Hartford in '80, and who has been ever since in China, is supposed to have been in the great catastrophe at Peking, with his wife and three children. There also were Rev. Elwood G. Tewksbury, '90, his wife and two children, and Rev. Howard S. Galt, '99, and his wife, all of whom were located at Tung-Cho. Hartford Seminary is surely most bitterly bereaved.

The recent new departure of the Seminary in regard to instruction in foreign missions finds embodiment in the Preliminary Announcement on another page. One or two things are significant in regard to this matter. Never before has so extended a course on this subject been introduced into the curriculum of a seminary. A brief course has had place in the prescribed work of our senior year for some years, which will be retained. But now through the multiplied electives it will be possible for a student to survey the whole range of missionary endeavor, past and present, as well as to make some practical preparation in case

he is to go to some one field. The course is so arranged that while in the three years a regular student may by proper use of his elective opportunities secure the advantage of the whole, yet a special student may do the same in one year. This arrangement will meet the needs of those appointees of mission boards who may come for one year of special preparation. It is also worthy of note that every member of the regular faculty of the Seminary is committed to the study and instruction of some department of the subject. What this means for the general attitude of the Seminary towards the cause of foreign missions is apparent. The lectures to be given in connection with this course in missions by those not members of the Seminary Faculty are of striking utility, and by specialists of national reputation. They will undoubtedly be attended by all the student body. While this new course is something of an experiment, since nothing like it has heretofore been attempted in a theological seminary, yet it has been prepared with much care and is believed to mark a permanent step forward. We are glad that it has been given to this Seminary to lead in this matter, for with our special equipment through the donation of Dr. Thompson's magnificent library, and with our inspiring missionary history, there is special obligation resting upon us in regard to this particular phase of the church's activity. If, as there is every reason to believe, the Charles M. Lamson Missionary Fund of fifty thousand dollars is completed this fall the special work of the Mission Course will be put in a peculiarly favorable condition for permanent efficiency.

During the decade ending with 1892 Hartford Seminary was again and again called upon to supply professors to other institutions out of its own faculty. This persistent drain was exhausting, though not without a certain quality of compliment to the excellence of Hartford instructors. For eight years now, though the solicitations have been frequent and urgent, Hartford has not lost a single teacher to any other institution. But now we are forced to chronicle the acceptance by Professor Perry of the presidency of Marietta College, which has been urged upon him with pertinacious insistency. It is a satisfaction to feel that nothing

but such insistency, joined with the exhibition of the peculiar opportunity and immediate promise at present apparently in the grasp of Marietta, could have moved our genial, vigorous, and versatile Librarian.

Professor Perry has been a singularly successful administrator. During the ten years since he took office here great advances have been made. The splendidly equipped library building has been completed and occupied in a way to command universal admiration for system and convenience. In spite of the total lack of special funds for purchases, the number of books has risen from 42,000 to 76,000, and the pamphlets from about 20,000 to about 40,000. The reading-room, also without special funds, has been maintained close to its standard of 400 periodicals of every class. The Missionary Museum has been secured and installed. Most serviceable instruction has been given to classes in the use of books and in their history, and an infinite amount of personal help has been given to individuals in the sources of scholarly knowledge and their use. To enumerate all of Professor Perry's multifarious activities here would be tedious, especially in connection with the publication work of the institution, with its efforts to secure increased endowment, with the routine of internal administration, and with the maintenance of a warm spiritual life among the students. To miss him from all these lines of activity, from his post as Instructor in Polity, and from the delightful daily contacts of personal life, is indeed a serious loss and grief.

But we cannot but rejoice in the field for further and perhaps wider usefulness that opens before him. Marietta College is a representative of the typical American college, planted and nurtured in Christian faith, for the building up of a high manhood and womanhood, and destined to support all that is best and most enduring in our American civilization. Located in a part of the country where it has a free field and one of increasing importance, sustained by an enthusiastic and able local constituency, with a solid equipment of men and means, it has before it a future that is almost certain to be noble and fine. Into that future we believe that President Perry will build himself with energy and wisdom. And in this belief we bid him a hearty God-speed.

President Harris of Amherst College has won for himself during the first year of the administration of his office the hearty esteem and the enthusiastic support of the undergraduates as well as of the graduate body. The tone of the first Commencement was progressive and courageous, and there was an air of loyal "up-to-dateness" pervasive of everything in which the hand of the new president was manifest. Such being the case it may be worth while to remind those who dread ancient methods and who are shivering, with the thermometer at ninety degrees, over the peril of pauperizing theological students by means of scholarship aid, that the only reference to needed funds made by President Harris was a somewhat urgent appeal for an increase of scholarships to help worthy students to the attainment of a college education. Can it be that the broad-minded president of Amherst College has had his vision distorted by living so long in a theological atmosphere, or is it barely possible that years of familiarity with the results have showed that the deleterious effect of student aid on ministerial character has not been just what its opponents say it ought to be?

We wish to ask our brethren in the pastorate to look into the problem of worship. What is it; where does it best flourish; how can it be best fostered? What is its counterfeit; how widely does it prevail; how can it be suppressed? We are convinced that a serious and prolonged pondering of these questions will convince one of a general situation almost startling. Conceive of worship as a spiritual acknowledgment of the manifold excellences of the one true God in the form of whole-souled adoration. Think of the range and loftiness and clarity of knowledge essential here; and also of the lowliness and soaring aspiration and pure sincerity, without which its so-called exercise is either idolatry or a sham. We fear its proper exemplification is too rare. If properly performed, no exercise of the human soul is more exacting or more ennobling or more surely indicative of man's fullest dignity and health. But the so-called worship of the heedless or hypocritical soul, what in reality is it, and what are its effects?

EDUCATION IN RELIGION:—ROOM FOR IT
SOMEWHERE.*

The general subject of Religious Education has always been one of serious concern. But for several generations the widespread interest in secular education has obscured somewhat the emphasis of *training* in the religious life; and the demands made upon the church in other directions have overshadowed in a measure her teaching function. But it is very evident that at the present hour there is a revival of interest in this vital matter, all along the line in homes, churches, schools, and colleges. The last meeting of the Massachusetts General Association occupied most of the time in discussing the Teaching Function of the Church. The demand for some manuals of religious instruction in our churches is another significant fact: the publication of the Free Church Catechism in England and its hearty reception here, being noteworthy indications of a rising demand for such literature. The professional studies pursued in the Divinity School naturally awaken inquiry as to the mental preparation in this discipline given by our colleges. The criticism of training received in our seminaries may naturally suggest the correlate subject of the training given or demanded in our practical church life. This in turn directs our further inquiry back to the Sunday-school and home. In fact it is evident that reawakened interest demands a serious consideration of the facts, be they depressing or encouraging. It will not do for different circles of responsibility to pass this obligation and privilege on to others.

Our object at this time is to make an inquiry regarding the question, whether there is, at present, any adequate provision anywhere made for religious *education* (I do not say impulse, nor experiential development), but any adequate provision for religious education in our homes, churches, schools, and colleges. The matter of remedy is too large for the limits of this paper. I shall

* An address before the West Michigan Congregational Club at Olivet College, May 14, 1900.

be satisfied if we may be quickened as to the conditions: the only basis for the hopeful changes which are sure to come, with an aroused public interest.

Now I need not dwell upon the very evident truth that Education and Religion are the two most vital concerns of serious men: that which concerns the issues of essential character, and that which concerns the most efficient agencies in its development. The ferments and readjustments of our day in religion, be they in protest or propaganda, prove at least interest in these vital religious banners of life, and the \$60,000,000 given from private sources alone last year for educational and allied institutions show how vital men deem the agencies of training. (Annual volume of Appleton's Cyclopaedia.)

Historically, philosophically, practically, we find these two things (Religion and Education) everywhere in more or less of union; but, at any one time, their feasible relations and adjustments depend upon our conceptions of these fundamental terms.

I. In our inquiry into present conditions therefore it may be found that there is such a practical delimitation of religion as obscures the fact that it is an educable thing. But let us venture a working if not exhaustive definition of religion, pertinent to our inquiry, as in part at least this: *A man's motived relations with God.* I say *with* God, not only *to* God, because that makes a vital difference in the whole discussion. With God suggests movement; to God suggests condition. Religion is primarily a condition, an experience; but it is more than a condition, it is a movement. The very word motive which lies at the root of any religious conception means the thing which *moves* us. Now if there is any most fundamental conception of God, it is that He is not only a mere cold essence of perfect condition of character, but every attribute of God is a continued and vital personal activity. Any view about God, therefore, come it from science or Revelation, be it an historic lesson or a philosophical inference, anything which has God in it must so conceive of Him that Religion becomes a relation, a motived relation, and a movement with God. An attitude towards God is one thing, and a relation with Him is another. One is static, the other is dynamic. One is an attempt to get to Him, the other is an attempt to go with

Him. One may be an exceptional quiescent receptivity; the other must be a uniform active co-operation. One is chiefly aspiration towards, the other is sympathy with.

Now condition does vitally affect all movement. We dare not underrate that; condition is fundamental, either at the early end of life as habit, or at the later end as ideals. But movement, in habit, or in ideals, is what condition is good for.

The flaming truth of all revelation is that God does something. And the flaming fact of all Christianity is that God has got men to do something with Him. And the everlasting lesson of all history is that God has had to *educate* men why and how to be and to do. And the blessedness of redemption is that the infinite God of perfect condition conforms in the past like a schoolmaster to our alphabets of intelligence in order to get us men ready for His universities of knowledge and service in the twentieth century. And the deepest and most evident meaning of God's greatest attribute of grace is that God moves out and down and in and on, with and through men for human salvation, here and now, and so, up and on to eternal skies.

Nothing, it seems to me, has ever narrowed religion more than the thought that it can have to do with anything less than *all* the apprehensible moving relations with God. A trained mind only can apprehend even faintly the infinite mind acting. There is room then for theology and science and criticism and history in "Relation with God." A trained heart only can see and feel deeply and Invisible energizing. There is room then for emotive experience, and for its most poetic and practical expression in "Relation with God." A trained will only can regiment its conduct to Holy Law. There is room then for ethics and social obligation in "Relation with God." To speak as if Theology or scientific apprehension of God alone were religion, or experience and its emotive sympathies only were religion, or conduct by itself considered were religion, is really a shallow conception of a large term. If religion is the first, your theologian is your only schoolmaster in God-relation. If the second, your evangelizing church and pastorate is your chief college of God-relation. If the third, where but in your public provision for citizen preparation can you chiefly look for vitalized impact of God on

society? But I need not recall to you that whatever smaller or less related aspects of religion may have sufficed in other ages, yet to-day a craving for *unity* and a passion for *relationship* are the two notes everywhere and must affect our conception of religion. A world quickened by interrelation and craving for unity is therefore forcing *education* to the front as never before. The vital question is: have we any adequate conception of religion in its component parts as educable, or as demanding training from its very complexity in life, and yet its unity in God: a God moving majestically everywhere, an education, I say, or life training of mind and heart and will, related in one human personality, which can live only one life in this one world of the one God. Either, then, so stupendous a thought as that God is in all life moving, needs training all along the line from childhood up, by every agency possible, or else some special training somewhere, and at some time. The only peril from a Christian point of view is either that religion be conceived in a sense so small and specific that it does not demand education or else that education be conceived as so small and specific that it does not demand God. Religion is not the only concern of life, but all the concerns of life are religious.

II. Pass for a moment now to that other word education. What does it mean essentially? Modern education means an attempt to fit a man for movement and relationship in life; with God or not is the question at issue. Our contention is that if we had an adequate definition of religion, there would not probably be so sharp an issue with education, and this great educational interest of our day could not be other than Christian, not only essentially, as it is, but nominally and ostensibly as it ought to be. We might profitably spend our time in tracing historically the fact that the Christian ages have kept in many ways the two ideas of Religion and Education together, and that their nominal severance either in church or state is a modern peril, and so, exceptional. But may be it is exceptional simply because for purposes of enlargement in God's providence, Religion and Education, both in the course of time have gone far afield from each other in order to come back to each other for a more vital synthesis in our day. But in this very process, the great battles of

the church have tended more and more, in different centuries, and circles, to elevate one or the other of the three elements of religion of which we have spoken into pre-eminent dominance. Theology as *the* science, dominating all sciences, in molding all education with its inevitable recoil in letters and art and physical discovery, from the Renaissance, through the Revolution, to the Evolution of our day. That was one step. Then Wesley's great movement of evangelism vitalized a dry theology dominant in his day, and has given us a century of experiential Christianity, as in turn dominating our conception of religion, and affecting education. That is another step. And now there comes to the front, born of a new age, this flaming demand for social ethics, which inscribes on religion as its motto, "Grace for Graces" in the arena of life. And though these are the distinctive notes of different ages, they are yet the distinctive and almost exclusive notes of different denominations and individuals to-day. Here is the confusion, and yet after all you cannot get rid of any one of them: *truth*, *personality*, and *duty* in any truly educable conception of religion. One age or one denomination or one individual can never divorce itself from all that the ages have been building up in the heritage of humanity: truth, personality, and duty; and an age which as we have seen is emphasizing *relationship* and *unity* cannot, will not, long stand their severance.

The twentieth century Christian man is going to say: My son must have such an education as will keep God as truth, personality, and motive blended somewhere in this process. The home, the church, the Sunday-school, the day school, the college, in one or in all — somewhere God moving with men must be consciously and ostensibly in this vital concern.

III. But *where*, we are now ready to ask thirdly, where in this whole process are we making adequate provision for such education in religion for ourselves or our children? We are demanding it to-day in a certain vague way of our secular institutions of learning, under the name of "Religion in Education." Nay, but where, long before we come to the school and college problems of religious training, where has the educational idea gone to, in our *homes and churches*? That is a far more rudimental and antecedent question, as we have been contending.

Well, for one thing, the bugbear or the bulwark (as you choose to call it) of the *catechism* is gone. Rude and crude a former day was in its religious privileges, and machinery, before the days of the Y. P. S. C. E. and other organizations pre-empting the alphabet; cold and severe its theology, inornate its ritual. Yet there was at least one attempt formerly of serious (very serious in more ways than one)—of serious education, at least in the doctrines of truth. “An altogether wrong system, pedagogically, that old catechism method,” says the new experimental psychology; cruel and contrary to all right mental development, they declare. May be—but it is very strange that it did not wreck the minds and morals of a former generation. What men and women they were! They did not have the lavish paraphernalia of our religious work, nor the sweetness and light of our broader Christianity, but they had the iron of thought in their system of training, and a background of *something mental* to paint *over* or to paint *out*. Anyone who had that much training had at least, as a child, something to hold to or to amend or to reject when a man, and it is far better to have that than to have no foundation to build on, or point of departure to get away from. I am not saying that we should return to *that*, but I am saying that the most serious concern in our churches to-day is that we have dropped *all* catechetical instruction, all attempt, anywhere in home or church, to construct the rudiments or framework of *mental* conceptions in religion, while yet, *while yet* we keep our creeds, in which however children are seldom instructed, at the gateway of our church membership. Have creeds, I say: Have creeds you can teach, and teach them or else do away with them; anything, but make bars, not banners out of them; anything but condition membership by them, and then undermine that act of any honest significance, or rob your child of his birthright to know what they do mean, or do teach of God and duty. But just now, as I have said, this is coming to be one of the most pressing matters in our church discussions—and serious attention is given by many pastors to prepare such catechetical manuals for *use*. Something like this is absolutely necessary if we expect to have any religious *intelligence* in the coming generation of our churches.

But you say that the modern Sunday-school is far better than

any former system of catechetical memorizing and doctrinal grind. May be — it certainly ought to be so, and it is. But, brethren, seriously now, *is* the Sunday-school as ordinarily conducted much of an *education* in religion in any large and vital sense such as we have been considering? There is where most of our young people get all they do get in life: Do they get much? Now honestly, *do* they? Once a week for an hour with teachers loving and true in experiential piety and devotion, themselves mostly the products of a similar training, or lack of it, generally cadets in years and experience. Besides there is seldom a teachers' meeting, and pastors do not often take that service (too busy with all other guilds and brotherhoods of this and that). And even under the best conditions can our sporadic system of lessons, "leaves nothing but leaves," and all other helps do anything like what the gravity of *education* demands, with little gradation of departments, and with often the same teachers carrying the same pupils from childhood to the graduation of manhood? Don't ask me, I pray you, how to better this system. That is a problem full of snags, but the first condition of settling it is to want something better, and to feel the sin in the church of letting go haphazard these vital matters of religious and ethical *training*. We run our Sunday-school as we would not dare to run a district day school. I honor the Sunday-school too much to be satisfied with it. But still even back of the better method we need, is a better conception of religion itself as *educable*. See that and we shall see what it means to let our Sunday-school as now constituted represent primary school, high school, college and university of religion combined, for the vast majority of our boys and girls. What they *get* they get there. *College*, later on, will not help them unless they go to college — and college — well, "that is another story," as Kipling says.

But, the home, you say, surely you leave that out. No, but this I do say, that if the home did its educational duty in religion, we might have less concern for everything else from kindergarten to university; for, as President Dwight facetiously said in his paper on "How I was educated," "The first thing in education is for a boy to select the right father and mother." But the great peril of our homes to-day in the rich supplements of school

and church is to abdicate our thrones of power and our chairs of training there. For, see! How easy it is to just hand over our boy's mind to a splendid public school system and abrogate our interest and responsibility in his mind. How convenient a Sunday-school teacher is found, to shape our daughter's knowledge of the Bible — while we have more time for business or board meeting or literary club. What a fine system for religious impulse the church furnishes ready made for our boys and girls. May be fathers could not do it so well, even if they were willing to take the time from store or from library or from society to *train* their children. Fathers may not see their boy from breakfast to bedtime, "but he has a good mother, she will see to his religion," men reply. "Boys will be boys," muses the mother, as she in turn hopes for a Y. M. C. A. to waft him to port. *Morals!* When shall our youth learn them? We are now beginning to demand it of our public schools. *Morals!* where should they be taught, asks the school system — Go to your churches; we are secular concerns. *Morals!* How much can we do once a week? answer the Sunday-schools. *Morals!* Oh! life teaches and tones a youth. He will sow and sober in time, says one sort of abdicator father. *Morals!* says an abdicator mother, make law for saloon or brothel to save my boy, cries she, as she goes off to her club sisterhood in the evening, and her son to his club brotherhood that same night. Now I am not saying one word against every blessed home supplement of education to use in our busy larger life, but I am saying just this: that Christian homes dare to abdicate at their peril and that of the state, a single religious and moral function of the holiest throne on earth. Yet I fear, in our rich full days of privilege and duty, our homes are more and more abdicating, and throwing over to other agencies these vital matters of religious and moral education.

But, the *church*, I hear you say! How much the church has done for education, secular as well as religious! Do not forget that. Yes, brethren, and the ministry, too. But do not let us live on our past, glorious as that is. Church and ministry have done more for secular education than any other force or profession, and the ministry to-day, despite some serious abatements, is the most highly educated of the professions. But for all that past,

to-day, here is the point, to-day, pastors with all their elaborate training in college and seminary, have largely given over the former teaching function of their office. They have necessarily aggrandized other types of work, long neglected and now vitally needed: evangelistic, experiential, social discussions of current needs, inspiration to civic righteousness, keeping up the fire of devotion and quickening the conscience to duty. This is new and fresh and vital. We cannot have less of it. *But*, I am only speaking of the pulpit as a direct *educational* adjunct in our search for *instruction*. Good as it all is (and I believe that the pulpit on the whole was never so alive to the demands of any age as ours), yet how much do we or can we (if you prefer) perform educational functions in our pulpits? That old expository preaching was awfully dry, I grant. But with the freshening of interest in Biblical study, and the new Bible which the conception of its marvelous literary forms of revelation is giving us to-day, nothing could be made more interesting and instructive. It will come, that new day of vital, topical exposition, but it is not yet. The truth is that as a factor in any *systematic* training, the pulpit is as haphazard in its methods as the Sunday-school: but that can be amended.

And then one thing more we *can* do, we *must* do. We must take a hand in this training *out* of the pulpit, *out* of the Sunday-school, if you will. Catechism or none, here is this tremendous opportunity of pastor's classes. Brethren in the ministry, what can we possibly do in every new-fangled device of club, army, or convention comparable with the training in truth, experience, and ethics of our own young people? That will count. That, nobody else can do as we can, who *have* had a religious education; and that is one of the chief reasons why we ought to demand nothing short of the best educational training in the ministry to-day. A man in the ministry never imparts half his formal education has given him. By this I do not mean literary classes, reading circles, culture guilds, and Chautauqua bands, or anything of the sort, good as they are; but Biblical, doctrinal, ethical instruction; tender with our love of souls to bring people experientially to Christ, but also to guide them into a reasonable, intelligent apprehension of an educated religious life.

I am not speaking words of cold criticism, but of warm hope. This new era is bound to come. It is coming, and perhaps it is forced upon us by certain aspects of secular education in these respects. The next revival in our churches is going to be an educational one, a movement not *away from*, but *out of* the sphere of feeling and experience on to the training of that revived soul life in the moving relations of that soul with all life, as we follow the majestic leading of the Son of God.

But now go on a step in advance, and ask where else we may look for any further training of the religiously related elements which go to make up character? How about schools and colleges? I will not weary you with the oft-repeated chronicle of the union of Religion and Education in history, from catechetical schools, through monastery to Salerno, Paris and Oxford, from the Reformations' impulse in learning to the counter-reformation of the Jesuits through their seminaries. I need not say that the impulse from all the Continental and British universities on to the early New England colleges, out to the Western fields of our own country, and off to missionary lands to-day—the primary impulse, I say, has been to train servants for the church. If you run over the seals of colleges from Bologna to Iowa, from Yale to Carleton, you will find essentially Harvard's motto, "*Christo et Ecclesiae*," or Olivet's "*Pro Christo et humanitate*." "Intellectual impulse alone without religion has hardly ever established a college," says President Thwing. I need not say in this place, monument itself as you look around you of your Founder, how this great sisterhood of Western colleges was bred of religious zeal, and the ineradicable demand for education, as an ally of religion. But I bid you to remember also that your great Michigan school and university system (as Justice Cooley has shown) came principally from the brain of Pierce, a Congregational missionary in the wilderness, that the university's new departure was for years in its early history shaped to hold the Christian constituency of the churches by its faculty appointments, and that its first presidents were ministers: Haven and Tappan. Moreover, this should be remembered that the great financial endowments of the European universities to-day, though now state-aided in part, came principally from a period when the

church dominated college foundations. And do not forget that to-day in Germany (at whom we often look askance) every German gymnasium (combining essentially our high school and college disciplines) provides for years of systematic instruction in religion and morals, and that even Republican France, with Protestant, Catholic, and infidel constituency, with *no* church and state union, yet manages somehow to provide elaborate training for its youth in ethical instruction.

And again, do not forget another thing: that the most daring experiment in the light of all past history, which this country made when it framed its constitution, was: not Democracy (there were Democracies before), but the separation of church and state. The rupture was originally made (let us not forget it), not as *inimical* to religion, but as inimical to the predominance of any one denomination in the state. That is always forgotten in this discussion. The thing most feared by Washington and others in this rupture was not for the *state*, but for the *church*, and lo! to-day, the most vital Christianity perhaps in the world is in this country. So said De Tocqueville, so says Bryce, despite our shortcomings. But the last thing, I believe, that could ever have come into the imagination of the Fathers of the Republic who feared for the church was that the abolition of church and state should become instead the union of *school* and *state* in any such sense as to banish truth, personality, and ethics from public education, if it bore the ostensible stamp of christian. And though this interpretation has grown up, and is growing, yet, here is the point (so vital is the union of Religion and Education), *yet* our common schools are kept essentially safe spiritually by a pervasive religious sentiment (I do not say intelligence), but sentiment back of them, and in the christian personality of the teachers. The religious life in nearly every one of our colleges — state universities as well as endowed denominational colleges is to-day better than it ever was. The most thorough and valuable information on this subject of which I know, is from an investigation made by a committee of our students in the Seminary, in preparing for the last Day of Prayer for Colleges. Inquiries were sent out to 100 colleges and universities. We received answers from forty-five, which represented 30,000 students. We

sent to state universities and denominational and undenominational colleges, in all parts of the land. Only three reported discouraging results. Seldom does the report of professing Christian men fall below forty-five per cent., and in some colleges it ranges to eighty-five per cent. The largest percentages are in the *Senior* classes. The state universities make an excellent showing. In this connection we must not forget President Angell's article in the *Andover Review* (1890), in which from a study of twenty state universities, he says that seventy-one per cent. of the professors are members of the church. May be this is a day of doubt: but your college group of professors and students is predominantly Christian. Here is our bulwark, and no one can deny it. In your community at large about one man in three is an avowed Christian: in your college more than one in two!

And I want to say one other thing: the moral tone of our colleges is high: High, I say, and higher than it ever was. In close contact with students from all over the country, and watching and inquiring often along these lines in so representative a place as Yale, I wish to bring you this greeting of cheer and hope. I believe that most earnest aggressive religious and moral tone pervades on the whole our college life. There are fewer revivals than once, but so it is in our churches: but I believe there is more faithful service and stalwart Christian living. A far higher percentage of evil and danger surrounds the pathway of young men of the same age, outside of college walls than inside, I do most firmly believe. Now I want to say all this: for it is all a tribute to the wonderful power of the Christian life in school and college, even when shorn of some great elements of its rightful power. And my argument is that if school and college are indirectly and pervasively religious in a left-handed way, there is no earthly reason why they should not be so in a *two-handed* way. This great nation of ours in its Christian membership, plus its attached constituency, plus its leading scholars, plus its undergraduate life, is in a vast majority Christian. And if in church and school and college and state religion does so much with only a crippled definition of religion; and if there is a good deal of vital *Religion in Education*, what might it

be, if we had *with it Education in Religion*. For, we are constrained to say that *yet*, a glance at our college catalogues will show that with all this religion in education, there is very little education in religion. Of late in many colleges elective courses in the Bible have been offered, but colleges are rare where any regular, systematic training running through the curriculum is found, in any way comparable with the opportunities offered in other branches of training.

Now we are not asking for impossibilities. We are not asking for any return to the old theological conception of education, nor for the old dead hand of the church upon our institutions of learning. Let them be separate. It is better for the church, better for the state. We are not saying that the present spontaneous manly Christian life in colleges is not better than to turn colleges into theological seminaries. Not at all. But we are saying that *somewhere* in this vast splendid system of education, this country over, there must be room for *intelligent* religion, and for religious intelligence: a recognized place in the curriculum for the greatest science and art of all life: intelligent right being and doing in the world of relations into which more and more Christ bids us move with Him.

Valuable as all this Christian life among undergraduates is, it is generally a thing conceived *apart from* mental processes. *This is the point*. It is a thing more or less divorced from its mental basis, in *an age which is demanding mentality in faith*. It is something which an outside, non-educational movement like the Y. M. C. A. must nurture in institutions intellectually born, cradled, and baptized in the educated religious impulse of ages.

Are we asking an unnecessary thing when we say that after nineteen centuries of growth and development of educated thought, experience, and conduct by the great Teacher Christ, that this motive factor of *intelligence* has yet no claims? And that an age of doubt — nay, an age of *hunger* for truth has no right to expect that educated men shall be taught in our highest halls something about the Book of Books, as well as about all other literatures, or about the evidences for or against that fact of facts, which yet, somehow, dates and dominates all history? We need not minimize all other science, and all other

laboratory methods with atoms and elements, when we say that yet Christian truth and conduct can and will or can't and won't, *to the student mind*, stand the alembic of all scientific research, or that Lowell was right when he challenges even the chemic test to the Rock of Ages? You can or you cannot study philosophy in college and leave out the metaphysics of God — which is it? Scientifically, if gravitation, correlation, induction, and evolution claim to be established methods of law, on which we confidently predicate our data of knowledge, has God's moral law, and Christ's actual spiritual kingship, no scientific standing in a school for life's relations? And here is this great realm of ethics, blazoning its place to-day on every young man's banner. Where shall the future leaders of social order get their regimenting mental principles? Study ethics without motives? Can we divorce them, we who are battling to get a wing in this materialistic air! Who has a right to know just what the world's Lover of men said in social problems, if not our educated young laymen going out into the storms of life over these burning questions of society in our day? *Somewhere* your educated youth must get the *best* in ethics, as he does in science and philosophy and economics. We do it everywhere else by the demands of cold pedagogics. Dare we then, in the name of the *best* curricula of study, leave out all direct reference and scientific study of Him, who, in the chorus of ages, infidel, atheist, Christian, is at least the world's best man, taught the highest ideals, exemplified the loftiest philanthropy, motived the deepest development, and has dominated the stream of all history? Say what else you will of him, has He any co-ordinate place in the halls of learning He has reared? Huxley, not a theological professor, nor a Western college president, but Huxley says that we leave out of our education that which principally concerns life: conduct; and he, in his very argument for secular schools, yet admits his perplexity how to teach morals without religion, the basis of conduct.

Now I am not contending for Religion in Education, but *Education in Religion*. I am not merely saying that these things be taught religiously in college. That will take care of itself — but that they be taught. I am not saying even that our teachers

should be selected for their orthodoxy, or even for their profession of religion. That will generally take care of itself, if only a Christian community demand that these vital subjects be taught somewhere in college. I would rather have some of these things taught wrongly than not taught at all. We may trust Christ's triumph as surely in college curricula as we have trusted it in all the history of free thought outside college walls. The fact remains that even without much help from curricula or community, the percentage of Christian students is higher in college than in the community at large, and that there is less skepticism in undergraduate life than in the outside world. *What then might be*, if all this splendid, experiential aggressive Christianity in our colleges to-day *added intelligence*, and added it *from the judgment of responsible educators*, that it must have its co-ordinate place in a liberal education?

The splendid sweep of modern education is magnificent — so is the broadening trend of Christian conceptions. Somewhere then in this great modern movement, let us claim our children's birthright of education in religion; somewhere, among the colleges of the land which have grown from forty in 1830 with 4,000 students to half a thousand colleges, with 71,000 students, exclusive of the women's colleges (last report of Commissioner of Education); somewhere too in that broadening curriculum which has swung from the "trivium" and "quadrivium" of mediæval universities on to every human interest to-day from philosophy to forestry (the coming new department at Yale); from linguistics to dentistry (the last department at Michigan University); somewhere from women's colleges, already one-fifth of all the sisterhood, to our technical schools and university settlements; somewhere, I say, ashamed to have to *claim* it, so humiliating is the necessity, somewhere a place for intelligence in the science and art of religion. We say this, rejoicing with all our hearts in the enfranchisement of education from any narrow religious conceptions, from any former theological bias. Education needed for its fullest play its magna charta of freedom from the exclusive dominance of the church. It has been growing a bigger and a bigger thing. The word secular we may rejoice in: for it means that education is coming out into the seculum, and regarding

all the world as its field. May be, however, it has gone to the limit of its play-day of freedom in the splendid revelry of mere intellect alone. Well, we need never fear, *if only* the Christian churches of our land in their free play too will begin now to love *God with all their minds*: then education and religion will love each other more truly and with fuller flame, when they blend again their Greek fire and Hebrew fire: as surely they will. They have been all this century in unconscious amorous receptivity. Religion has held the spiritual life of students; education has broadened the church's theology and morals. A new stadium in secular education will surely come. Now I say this, recognizing fully the bugbear of church and state: for severance of church and state does not mean divorce of the nation from Christianity. Again and again have our highest courts so decided. The fear of church and state was once well grounded in an early atmosphere of denominational dominance. We are broadening both factors to-day in all our life. Elsewhere denominations live and work together in a common fundamental Christianity, and education has largely taught us how to do it. What the church needs and what the state need have no fear to grant in this day is a recognition of mutual harmonies on both sides in this great matter of school and college education.

We can demand Christian *ethical* training at least of our public common schools, on the bare basis of an acknowledged *best*:—and we dare be satisfied with no less in an age demanding civic righteousness, as the ground for public expenditures.

We can demand Education in Religion of the vast majority of our colleges in the name of a broad general culture. We can afford to let all state colleges out of this privilege of the highest liberal education, if they think they must so interpret their duty; and even then we have left numerically nearly three-fourths of the whole college enrolment of the land. This we can say without any denominational zeal in the premises: for many of our so-called denominational colleges are so only in name, have no creed tests, and are so denominated just because the greatest donors to education have always been Christian men.

Surely we can ask this of the non-state larger colleges: for there is nothing in the world to prevent it in them. Their en-

dowments are their own, with no lien from the state: Harvard, Yale, Princeton, Columbia, and yet how beggarly are even their provisions for Education in Religion.

We can ask it of the smaller colleges: for they dare no longer be narrow in their conceptions of religion, with such plants as the state universities at their doors; and they must keep up a high scholarly tone with such splendid equipment to rival their constituency.

We may demand such recognition in the name of the inevitable prejudice of any other course: for Andrew D. White speaks of the odium scientificum as well as the odium theologicum. In the name of *breadth* we once rightly demanded secular freedom to escape the trammels of a theological bias. To-day in the name of *breadth* we may turn the demand right around: for the present system tends to bias young men against the vigorous mentality of a Christian science and art which is not dignified by the college's mental discipline. The subtlest peril of college life to-day is not the lack of spiritual tone: but it is the tacit assumption that religion is not a thing of mind-training. For a young man's science, his art, his literature, his history, his language, his economics, his farming, his dentistry, the preservation of his forests, these demand training: but his *religion*, that is a non-educable thing—off by itself: just exactly what the whole sociological swing of the age *denies*.

And then lastly, we can demand this Education in Religion in the dominant name of the *Laity*. Here is the phenomenal and emphatic thing of our day both in Religion and Education. The layman is in the saddle, confess it, and confess it gladly, ministers of the churches. Connecticut clergymen helped to make Hadley president of Yale. I have no fearful auguries to indulge, because not so overbalanced a number of Christian men relatively go into the ministry. We *do* need more *man*, not necessarily more *men* in the pulpit to-day. Things have changed since Hawthorne wrote to his mother, after graduation, "I cannot become a physician, and live by men's diseases; I cannot be a lawyer and live by their quarrels, I cannot be a clergyman and live by their sins. I suppose there is nothing left for me but to write books."

It may be that *intellectual* bias of apathy in Christian studies in college accounts for fewer college men in the ministry. It may be thirst for wealth and worldly success. Let each pass for its partial truth: but here is the fact, that into the ranks of secular life do go more and more of educated youth. They are the men who most needed in college, and most need afterwards, that mental equipment in faith and morals. Your minister will get it in his theological seminary. But your influential college layman will not get it later. And not in secular pursuits only, but in the *church*, the layman is more and more the power in her affairs (especially in Congregational churches). We have been speaking earlier about the teaching function of the church and home in ordinary life. Who can demand it, and can help carry it on better than your educated Christian college layman? I am not half so concerned to-day for the Christian college to train up ministers, as I am that the Christian college train up intelligent Christian laymen, who shall *demand* intellectual tone in the pulpit, and who shall help bring back to churches the needed education in religion, so that the church shall not be satisfied either with an "intellectual nothingism at one extreme or an unintellectual evangelism" at the other! It is astonishing how ignorant of the Bible and the philosophy of faith many college men are to-day. We see it even in the select ministerial group who come to our seminaries. It is for that young layman, and for the church he might so splendidly serve in the pews, along needed lines, that I claim room somewhere in college halls for the largest equipment in what most concerns Christian secular life.

And still I want to say a word about the ministry right here. The ministry as a profession is the most highly-educated class we have. Dr. Francis Peabody of Harvard showed that most conclusively in the Forum a few years ago. He says, "The best theological schools are still the best representatives of a thoroughly educated profession." That is true relatively despite the great influx of college men into other professions, and the influx into the ministry of ill-prepared pastors from our own and other denominations. And yet relatively to a former generation, our ministry is not so well equipped proportionally as once. There

was a long period some generations ago, according to Professor Walker, when only about eight per cent. of our ministry were not college men. There have been great fluctuations in this regard since 1885, owing to experiments in our seminaries to meet the demand for men in smaller needy fields. Recent careful researches by Professor Pratt have shown that in 1885 the proportion of full college trained men in our seminaries was sixty-nine per cent., rose to seventy-three per cent. in 1889, fell to sixty-three per cent. in 1892, and to-day has reached eighty-three per cent. I am glad to say that at Hartford last year that average was pushed up to ninety-five per cent. When a pastor in Michigan, I argued for a training school here at Olivet to do something, if not all, to avert a deluge of men into our ranks who had the shortest and shallowest equipment. To-day I wish to say that I would not plead for only that partial training. I would ask for nothing short of a full college and seminary course for a man, even to go into our smallest villages and lumber districts. Every theological seminary in the country has abolished its short cut into the ministry, and most of our seminaries aim at, and some demand, a full college diploma. Well, whatever may be said to that, we claim that you can never have true education in religion in your churches, without an educated ministry, and back of that, you will not make that demand of the pulpit, except as you have religiously educated men in the pews. Moreover, time and place and opportunity and money conditioning life as they do, you will not have these religiously educated laymen unless you have many widely scattered and well equipped smaller colleges close at hand. One-half of Harvard's students and forty per cent. of Amherst men are from Massachusetts. One-third of Yale's constituency is from Connecticut. In Germany, Gymnasia are strategically scattered. I say, smaller colleges are still increasing to-day according to the latest returns, despite the hue and cry against them, and despite many well-grounded objections to some of their pretensions. They are not, they do not claim to be, and they are not fitted for many of the distinct requirements of the post-graduate universities. But they are filling a most vital sphere. And for the strictly undergraduate study, they have many advantages over a university life with its specialities and distractions for the more

immature years of disciplinary study. I hear that sentiment often discussed even under the shadow of Yale. Their very size is often against the best and most personal influence. But that I know is an open question, and I would not press it. I am not here to make any special plea. But on one subject I *will speak*. All I have said demands the distinctive value of a college which boldly and unequivocally and ostensibly stands for education in religion, which does put these things into its curriculum and keeps them there. In this transition time between a day when nothing was Christian which was not so labeled, and now when we are taking off all the labels, I say *stand*, stand, as this college does, for something *nominal and ostensible*. We are at a time when, in losing the *intensity* of a narrower day, we are in peril of losing ourselves in the mist of a broader age. *Just now*, I say, the Christian college is holding a banner, and we must not let it drop. The day will surely come when our religion will be a larger, deeper, broader thing, because based openly and firmly, in a correlated intelligent Christian education in the home, in the church, in the college, and in the university, all along the line. That day is dawning, but *just now* the room we are demanding somewhere is principally in the college, the well-equipped, even if smaller college, the *Christian* college, which *stands* for the vital principle of education in religion.

ALEXANDER R. MERRIAM.

CHINESE NEW YEAR'S COUPLETS.

On the last day of the old year, that part of the Chinese nation which is not hashing pork, or seeking to collect debts, or hiding away from creditors,* may be found engaged in scraping the old paper from the doors and door frames of the house and compound, and pasting up strips of bright red or yellow paper, well covered with characters, which set forth the owner's New Year's wishes for self or neighbors, or even for "all under heaven."

The Chinese door consists of two leaves. The outside corners of these project into four iron staples fastened into the door-frame, which is all in sight, except the ends of the cross-pieces, which, by projecting into the wall, hold the frame in place. There are therefore five surfaces to be decorated: the top cross-piece, the two sides of the frame, and the two leaves of the door, which call for one unmatched sentence and two couplets, that is, for five sentences, the two on the right matching the two on the left. Chinese proverbs generally run in pairs, and it is quite probable that this results from the custom of door decoration, which seems to be universal, and to have come down from an unknown antiquity.

The Chinese character nowhere appears to better advantage than in these rebus-like expressions, of which it is most true that they "half reveal and half conceal the soul within." To be appreciated at all, they must be presented in something like their native simplicity.

As the time is near spring, the operations of nature come naturally to mind.

"Eagle, flowers, each, all, grow, become form;
Grass, wood, together soak, grow, nourish grace."

* On New Year's day all debts are supposed to be paid up. To fail to pay at this time is a deep disgrace—provided, of course, the note is presented.

That is, "all living things receive from heaven and earth the grace of nourishment." The Chinese mind identifies God and nature, and therefore tends toward materialism. Yet this word *grace* shows how impossible it is for these people to avoid the idea of a personality in nature, it being made of the two words *because of* and *heart*.

"Sun, moon, two wheel, heaven-earth, eye;
Poem, book, ten thousand roll, holy sage, heart."

To the untutored foreigner this may seem a trifle blind; not so to the man of real learning. The sun and moon, two orbs, are heaven-earth's eye. But in the Book of Poetry, and in the Book of History and in the myriad lesser books do *we* see into the very heart of the sages and holy men of the Central Kingdom. This is a good example of how large a plate of intellectual soup can be made out of fourteen little pinches of the Chinese language.

Here is one on the weather — a sort of prayer:

"Spring before have rain; flowers open early;
Autumn after without frost; leaves drop late."

This is quite perfect in form, each word contrasting with its opposite, yet the whole couplet expressing that which everybody would like — early rains and late frosts.

Now for a look at the shop doors:

"Open, establish, spring, summer, autumn, winter, inn;
Peace abide, north, south, east, west, man."

This is surely plain enough for him that walketh to read.

Here is a common one:

"Our trade extending meets the four seas;
May our business spread to the three lakes!"

Our native believes in putting his advertisement, not into the local papers, of which there are exactly none, but on his street door, as the following:

"The alcohol's aroma hits the sky; the flying bird gets a smell of the incense, and is transferred into a phoenix.

The refuse of the malt falls into the water; the swimming fish gets a taste, and he becomes a dragon."

The dragon here is not used in the sense of the temperance lecturer's "snakes," but he is rather the king of all the fishes, as is the phoenix among birds.

But the next bears the marks of greater truthfulness:

"We distill all the four seasons' alcohol;
It will throw down men from all the four directions."

And the next is equally realistic:

"Drop the door-screen and do not raise it; you will find your esteemed friend;

And the opium's incense shall bring out of their caves the genii."

Perhaps the first line of the next is meant to give an appearance of truthfulness to the second.

"Although we are without water from the heart of the Yang-tse-chiang,

Yet we do have tea from head of the Meng mountain."

"Though not able to read the Book of Poems or the Book of History, he may call upon the Son of Heaven,—

All because of his craft may he face the emperor."

This is for a barber. Such a couplet must be especially grateful to one of this class, whose occupation is considered degrading, neither he nor his son being admitted into the state examinations for degrees.

The following on a pawn shop will apply if it does not appeal to about ninety-nine in every hundred of the Chinese:

"When you pawned it, you were grieved at the money being so little;

I know not how to help it.

Coming back to redeem, you thought it too much; and now whose fault was it?"

Prayers for gain are conspicuous.

"The treasure-horse, may he bring the thousand-fold gain!
The cash dragon, may he lead in the four quarters' wealth."

Almost every house will have its prayer to the god of the family kettle. His picture is pasted on the wall over the kettle; and, as most of the smoke comes into the room, he needs renewing every year. A week before New Year's he is sent to heaven on the chariot of fire, where he makes his report as to the deeds of the family during the year:

"The new Kitchen King riding his horse comes into office;
The old ruler of destiny pointing to the sun mounts aloft."

This last sentence is congratulatory, as every one desires to keep on the right side of this powerful censor; but the next couplet is more to the point:

"When you reach heaven, speak good things;
When you reënter your palace, bring us prosperity!"

The highest praise is bestowed upon Kwan Yeh — a hero of Shanhsi of the time of the three kingdoms:

"His pure fidelity reaches the sun and moon;
His great righteousness fills Heaven and Earth."

Kwan's temples are everywhere. He is entitled, "The One Man of All Time," "The True Ruler and Protector of the Kingdom," etc. Whether dead heroes help to make living ones depends very much upon how you use them, and China has yet to learn that to put upon the dead the defense of the empire will not prove satisfactory.

Here is the sentiment of someone who does not believe in the gods:

"To seek gods outside the heart, — a mirror picture, a water-moon!

Heaven and Hell — these are only figures of speech."

Our friend has certainly got hold of a truth, and we hardly need to inquire whether he is more wrong than right.

It would be strange if our Christians did not express themselves in this style of composition; it is, indeed, a most happy form of witness-bearing.

"The Lord's grace is like the rising sun;
The earth's pleasure is matched by fleeting clouds."

Confucius said, "Without righteousness, wealth and honor to me are as the fleeting clouds."

"Grace, like timely rain, can nourish me;
The Way, as Spring wind, transforms men."

"Examine thoroughly human nature; paper seems thick.
Read to the end Holy Scripture; the mountain becomes a plain."

That is, "human nature is a feeble thing, but the Scriptures loom up above the highest mountains."

Here is a beautiful one:

"Keeping day of rest, the heaven heart secretly returns;
Using the Lord's Prayer, human lusts all evaporate."

"Wayside seed, we hardly may hope it to beard.
Lamp hid beneath measure, how sends it its light?"

"The eight Beatitudes for ever let down their holy teachings;
The Ten Commandments keep sending up their incense."

I will give but one more, — a couplet which one of our members devised after hearing a sermon on the text, "Prove all things; hold fast that which is good."

"Everything examined brightly;
Grasp, keep good instruction."

These eight characters were embroidered by his brother's wife on his ear-caps, and this past winter they must have traveled hundreds of miles, and, doubtless, been used many times as texts for sermons. Gospel texts on ear-tabs goes one step ahead of "Tongues in trees, books in the running brooks," or even "sermons in stones."

HENRY P. PERKINS, M.D.

Lin Ch'ing, China.

THE GOSPEL IDEAL AND THE PREACHER'S MESSAGE.

Every minister begins his work with certain definite ideals concerning the scope of the good news which he is to proclaim, and the experience of the first few years of his herald task must be concerned with the problem of adjustment between that ideal and the practical enterprise of preaching. The scope of the sermon is determined by the limits of the preacher's ideal concerning the Gospel. An individual ideal will make a preacher of the evangelistic type, driving his appeal home that he may win an individual decision for the Gospel life from each hearer. But if the preacher conceives his evangel as national in its application, then he must preach on civic obligation and give a Christian interpretation to political policies. And if he holds the ideal of a Gospel which is social in its bearing, then he will of necessity lay his emphasis upon fraternity and social service.

But the problem is not so simple as this. If it were, the matter of adjustment would be very easy. The Gospel ideal is composite. It is individual and national and social. So that the problem of adjusting one's preaching to the demands of such an ideal calls for all the skill and balanced judgment of the preacher.

The purpose of this paper is to make certain suggestions concerning this adjustment, holding from the outset the composite character of the Gospel ideal and maintaining that preaching can be adjusted to its severe demands. The incentive to the task in the writer's mind has been the address by Rev. Dr. C. E. Jefferson at the anniversary of Hartford Theological Seminary last year. His counsel concerning the organization of the sermons to be preached during any year seemed so vitally necessary that it was at once followed up. But what should be the working principle according to which the year's preaching should be planned? It was sought in the ideal of the Gospel, and the resulting general rules follow herewith.

Religion is the life of the soul with God. It is under the sway of those great laws that govern all life. In the vital order two seemingly contradictory laws are synthesized in the working hypothesis of development. The struggle for the life of self and the struggle for the life of others are theoretically mutually exclusive. But practically they work together and wondrously are bringing nearer the "far-off, divine event" of the ordered creation. And the biology of religion, which is theology, shows us the same laws operative under other names. The soul struggles to save itself and it struggles to save others. The teaching of Jesus is all shot through with this fundamental conception of the two forces, which finally unite in the fact of religious growth and the realization of the Christian ideal.

Hence the ideal of the Gospel is individual at the very outset.

But it is no less social than individual.

Let us follow the two laws through a case of typical Christian experience. We all have a native capacity for God. If we could not relate ourselves to God, religion would be impossible. There is something that craves the great sanctions of God, goodness, and the immortal life in every mortal soul. This yearning takes its highest form when we become personally conscious of God as our Heavenly Father, who loves us and wants us to become like him. Religion then consists in a definite loving relation and a definite quest for personal holiness. The bond is individual.

But now there arises in the world of our experience a definite sense of personal sin, which stands between us and the good God and prevents the realization of the Father's purpose in us. To escape from the fact of sin is the effort of the soul in seeking salvation. This is the escape promised to every soul by Christ. But each must choose to accept the gracious offer. We must choose God in Christ by faith.

Thus the way of escape from personal sin is by the full and continued surrender of the will when the salvation freely offered in Christ is as freely chosen. The old life must be repudiated and the new duties that flow from a new relation to God and to one's fellow men must be accepted.

This untechnical study of the normal experience of the soul that comes to Christ has been made only that we might examine

it in detail to see how the sermon is related to the three phases just passed in review.

It is at once evident that the sense of God must become personal before the new life with him, in which religion consists, can be born. God has become a theological term to thousands because they have lost their sense of his personal relation to them. Jesus has become only an immortal name because he has ceased to be considered as personal Saviour. He is the Jesus of history, but not "My Lord and My God." If the religious life of Jesus is the norm for us, then we see at once that the first fact about that perfect life was his personal union with the Father.

Here is the first working principle for the organization of a year's preaching. The personal relation between the Christian and the Father must be a constant emphasis. Christianity does not consist in creed, or ritual, or ethical system. It consists in a personal union between God and his child. The beginning of the Gospel is the fact that God loves the individual sinner and that the individual Christian must live by faith in union with the Father. By every method, through every avenue of approach, the preacher must strive to revive this sense of the personal character of the religious life.

But the sense of sin and the fact of responsibility are both individual. We are obliged to meet a good deal of arrant cowardice as men try to load their responsibility for sin upon the shoulders of their departed ancestors. The Chinese revere their fathers and we make ours into scapegoats. The guilt for sin rests with the sinner in the vast majority of cases. We are not judges, but we must be preachers of righteousness.

This is a second indication of the scope of a year's preaching as we are seeking to organize it. It must exalt the old sanctions of righteousness, call things by their right names, lay the burden of guilt where it belongs, awaken the sense of personal responsibility. There is a mighty need of this sort of preaching. Young people are caught in the complexity of our highly organized industry, where a man seems to be fast becoming only a part of a machine, and they tend to transfer the same idea to the moral order and lose their sense of individual responsibility. For this

great sanction the pulpit must stand, sometimes with a little of the thunder of Sinai about it if it is necessary.

And in the final act of the will by which we are to choose God in Christ, it is an individual choice which is necessary. Salvation is not something magical that comes to the fortunate one who has been born into a certain church or social group. It is a matter of personal choice. In some cases it is easy, just as it is easy for the child who has been reared in a cultured home to choose the best among a dozen choice vases. The choice, however, is his own.

And this is the plain indication of the scope of many a sermon. It is to lead up to the personal choice of God. The sermon realizes its purpose when it leads those who hear it to choose God and goodness, and to repudiate sin. The citadel is the will. Many a sermon does good service on the scouting line. Others lay siege to the city. A few make breaches in the walls. The true sermon captures the citadel. A country merchant spoke with great feeling, one Sunday after church, concerning the sermon. His wife asked him the usual question about the text and points. He did not know. "But," he said, "I am going to smash up my peck measure to-morrow morning." The minister's sermon had captured the citadel.

But now let us follow a little farther the case of typical experience which we have suggested. The Christian life does not consist in one act of supreme surrender. It is not to have and to rest, but to go on and on, making endless additions to itself. The Christian life is a process of culture. And culture involves individual effort. No child in the schools is placed there simply to be acted upon by others. He also must work. He is to be brought to the point at which he can master his own energies. And Christians must come under the same law when they unite with the church. It is a school in which they are to be trained to the point of self-mastery of the spiritual powers.

And this indicates also the theme of many a sermon. There are great numbers of people who are members of churches and who put themselves at the public services of the church in a position where they are acted upon by the force of the sermon and the fellowship, but beyond this they make no strenuous effort to grow

in grace and in the knowledge of divine things. With these the preacher is concerned as he seeks to lead them to the point where they will personally undertake the work of religious culture. The preacher must lead his people to see the joy and the duty of personal study of the Scriptures, private prayer, and Christian fellowship.

But this is not all. If the effort just outlined is to result in the highest good, it must pass beyond the subjective and introspective spheres, into personal work for others in the cause of Christ. The results for the past few years in the Congregational churches warrant a serious inquiry as to the reason for so few conversions and so little growth in the church. There were conversions at the time following Pentecost, and there have been conversions at other periods in the history of the church. And so far as the secret of that fact can be seen it lies in this, that men and women whose hearts had been touched by the Holy Spirit went into definite, personal work for others.

It is to this that the sermon should lead. The successful minister is able to set many hands to the work which no one man can do. And this is not done best by multiplying organizations, but by so presenting the call of Christ for workers that all shall fall to, each man before his own house, to repair the wall. There are many members of churches who would work if they were told where and how to begin. There is a place in an occasional sermon for just such appeals and directions as will insure this increase in the working force of the church.

But in leading members of the church to the point where they are willing to undertake personal work for Christ we have passed into the sphere of the social ideal. We are suddenly face to face with the organized church as a social body. And the question must arise at once, Is there not a social element in the inception and in the culture of the Christian life? If so, does it obtain to the exclusion of those individual laws which seemed a moment since so plain?

Let us seek the reply along the same line of experience that we have just gone over. Take the matter of the personal sense of God, which we believe lies at the very beginning of the Christian life. It is not something which we reach alone. Just as ex-

istence apart from the social order is unthinkable, so a solitary religion is outside the bounds of the possible. The sense of the good God is mediated to the child in that social order where he finds himself at the beginning of his religious consciousness. The home is the great center of influence in the formation of the religious ideals of childhood. The religious life of the vast majority of people is determined at home.

Here, then, lies the sanction for all that body of preaching which ought to be directed with positive force at the home life, the duty of parenthood, and the sanctity of the family. Against the prevalent custom which leads so many parents scarcely worthy the name to turn the whole matter of the religious training of their children over to the church every preacher ought to protest. The sermon ought to be repeating itself in the homes of the parish all through the week. We neglect a source of power if we do not preach straight at the family life.

And, while the soul that sins must bear its own guilt, there are very few sins that are solitary. Not only is this so, but the moral standard of each individual is given to him very largely by the social order in which he is placed. We all incline to think that to be right which the majority of our contemporaries have called right. The moral atmosphere of a town determines the moral standards of the children who grow up there more than we are accustomed to think.

And hence there must be a definite effort on the part of the preacher to reach by his sermon the sources that go to make up the moral life of his community. This is something more than an effort to reach here and there a member of the community. The church has a mission to the body composing the community as well as to individuals. It is right for a prophet of the Lord to say sometimes when abuses of a general character become pervasive, and to say with authority, "Take these things hence."

And so it even comes to pass that an individual decision for Christ, which we have exalted as the object of the sermon, becomes a matter of seeming impossibility until the conditions of environment shall have been materially altered. And the preacher is sometimes obliged to make this fact the dominant motive in his mind as he plans for his year's sermons. It is a

large problem and requires sagacity and great care. But it is no less a legitimate theme of preaching. For it is all a part of that complex purpose which Newman summed up when he said that the mission of the church is the "salvation of souls."

And it seems almost too evident to require even the bare statement of the principle, that the culture of the religious life is a matter very largely of social relationship. The fellowship of believers is the avenue through which strength is won and new ideals are awakened. A part of the preacher's work is to exalt the church not only as a source of strength because of its fellowship, but to so inspire its membership with the spirit of mutual helpfulness that when a person comes within its reach a decision for Christ shall be easy. Here, also, those who are new in the Christian way must receive the fostering care of their older brethren. Personal work is done best through the agency of the church itself. These conditions being true, it is necessary that the church itself, as a fellowship, be a theme of preaching.

These are concise working principles. They will be limited in their application by the conditions of each parish. It is not necessary in any single year to follow along the entire scheme as outlined above. That would be undertaking too great a task. But certainly some such outline of the Gospel ideal, in its individual and social phases, will both guide and inspire every preacher who seeks for some working principle along which to organize the body of his preaching.

OZORA S. DAVIS.

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CHURCH FELLOWSHIP WITH STUDENTS.

Various plans have been in use for bringing the students in higher educational institutions within the care of the churches which they temporarily attend, especially in those places where the students do not worship by themselves. Generally this is done in informal ways. Sometimes a covenant, essentially like the covenant for the admission to permanent membership, is used, and a more or less public ceremony takes place. But so far no entirely satisfactory plan has been found. It is noticeable that in case of one of our largest colleges for women none of the four or five other churches of the town have adopted the plan of a formal covenant which one church has used for a few years. Yet, some of these churches have a large attendance of students who are apparently as well cared for as those under the covenant system.

As soon as one comes to study the formal plans used, from the point of view common to both the students of sociology and the trained man of business, the fundamental defect of the more popular scheme becomes apparent. It is essentially individualistic. It fails to take account of all the relations of the subject under treatment. It simply gets together the two parties directly concerned — the students and the church which they attend while in College. All consideration of other interested parties is meager or wholly absent, except, possibly the educational institution may be consulted. The forces behind the students are overlooked.

Then the feature of the covenant is a rather difficult thing to manage. It hardly seems called for in case of a temporary relation. The principle of proportion requires that it be reduced to a length much less than that used in the admission by letter, and still shorter than that by confession of faith. It has to be carefully adjusted to two classes — those who are already church members, and those who are not; or it must leave the latter out

entirely, or treat them like the others. Then, persons of fine spiritual feeling are likely to be disturbed by a formal renewal of vows taken once for all, and there is serious danger of cheapening the customary service for the admission of new members to the church by what may seem to be almost pinchbeck imitations.

Now, in which direction lies the way out? This has been already suggested in the sound principle that a plan or device to succeed should take into full and just account all the elements of the problem. This is emphatically a rule of all successful social plans. To be individualistic or sectional, which amounts to the same thing, is to invite failure or secure a feeble success only.

There are at least the following interested parties: The students, both church members and others; the college or seminary; the local church chosen as a temporary place of worship; the churches to which the students owe permanent allegiance, and whose rights should be respected; the parents; and the other churches in the college town. A single brief statement, with an enabling vote or two, and other purely minor arrangements, will cover the entire plan, which may be in form something like this:

The _____ Church in _____, with the support of those in charge of _____ College, earnestly invites all students who have chosen to worship with us to bring, with the approval of their parents or guardians, letters of introduction to this church from their respective churches stating their relations to those churches, whether as members or otherwise, and commending them to the temporary care of this church.

These letters will be duly acknowledged, the names of those bringing them will be appropriately recorded and announced; and our pastor, officers, and societies will secure for these persons the attention and care due them in this relation to us.

On our part this relation will be held as a sacred trust in behalf of the churches and homes which thus share the care of their young people with us, to which we shall always endeavor to be faithful as in a common service to the Great Head of the church.

The other churches in the vicinity should be enlisted from the first, or officially informed, so that they may take, if they think best, such similar steps as their ecclesiastical systems will

permit. This will enable the college to call attention to the plan in its catalogue or circulars, and advise parents to avail themselves of it. The system will steadily grow in favor, if anything is really needed, be amended after experience or in adoption, and perhaps be quite as much in favor with the churches sending young people to college as with those that receive students to their temporary care. This plan aims to respect the rights of the home and the home church, and to avail itself of the spiritual forces behind the student, which, after all, are probably the most potent of any.

There is no place given here to the covenant for reasons already stated. But one may be used in it if desired. It would seem, however, that a personal relationship is better and really of a higher type than the more technical and legal notion of a covenant.

SAMUEL W. DIKE.

Auburndale, Mass.

Book Reviews.

THOMPSON'S HISTORY OF THE ELIOT CHURCH.*

Rarely is strength given to a man to be able to date an elaborate autobiographic and memorial volume on the eighty-eighth anniversary of his birth, or to a minister to reach the fifty-eighth year of his only pastorate. Both privileges have come to that honored alumnus and friend of Hartford Seminary, Rev. Dr. Augustus C. Thompson. It was a happy thought that prompted the deacons of the Eliot Church of that community which, in spite of its inclusion in Boston, must always bear the distinctive name of Roxbury, to request their venerable senior pastor to put into imperishable record something of his knowledge of the lives, the activities, and the experiences of a pastor and people who have been associated in Christian service for nearly two generations. To comply with that request was to undertake a labor of no little magnitude, as the generous volume bears witness. The work has been well and faithfully done. After sketching succinctly the religious history of Roxbury, and the struggle between Orthodoxy and Liberalism, which preceded and necessitated the organization of the Eliot Church in 1834, and the brief pastorate of that Church's first minister, Dr. Thompson presents four chapters of great autobiographic interest, giving vivid glimpses of the labors, the lights, and the shadows of his long pastorate. He then describes with considerable fulness the Sunday-school, the devotional meetings and societies for Christian work, the special occasions of his pastorate, the churches which have sprung from the work of the Eliot congregation, and the relations of other churches and pastors to the flock over which he was set, and to its minister. To these memorials he has added brief biographical sketches of no less than one hundred and sixty-four men and women who have been identified in various ways with the Eliot congregation. The volume is a monument to pastoral service of which any church might well be proud.

WILLISTON WALKER.

* Sketches, Historical and Biographical, of the Eliot Church and Society, Boston, by A. C. Thompson, Boston. The Pilgrim Press, pp. viii, 503. \$2.

JACOBUS' PROBLEM IN NEW TESTAMENT CRITICISM.*

Professor M. W. Jacobus has recently published a book containing the Stone Lectures for 1897-8, at Princeton Theological Seminary. The first lecture is introductory, the second and third discuss "The Preliminary Problem of the Method," and "The Problem of the Philosophy." Then follow two on "Comparison of the Teachings of Jesus and Paul," and the last is on "The Development of Paul's Doctrine of Christian Unity." The book has met with a warm welcome even from those who are not inclined to agree fully with its conclusions, and we are glad to reproduce here a few estimates of our professor's work from what may be called unprejudiced sources. The "Auburn Seminary Review" says that after a brief reference to other New Testament problems

"The author brings us face to face with a fundamental question — a problem of philosophy — which in its ultimate form is really this: 'Is God possible in the world?' As the background question in the New Testament it conditions the query 'Is Christianity a purely naturalistic product, or is its claim to a purely supernatural origin a fact?' To the consideration of this last question, especially as it applies to the Apostolic teaching, the larger part of this earnest, thoughtful book is devoted. After a brief setting forth of the genesis and trend of the philosophic spirit in Germany and England to-day, we are brought to close grasp with its minimizing of the authority of Apostolic teaching. The question as to whether Paul, for example, gives us a merely human interpretation, and not an inspired authoritative teaching, is vigorously and satisfactorily handled. What the true development in Apostolic teaching is, and how that teaching is related to the thought and work of Jesus, are set forth with clearness and power. Those readers who have been troubled with the confident assertions of scholars like Pfleiderer, Holsten, Wendt, and Sabatier will read these pages with much satisfaction. They will be shown anew, that the taking watchword, 'Back to Christ,' may be but a way of casting dishonor upon the largest part of our New Testament. More than this, they will be helped to see that the apostolic teaching is an integral part of the fundamental teaching of the religion of Jesus, and that Christianity as unfolded by Paul, Peter, and John is far more than a mere intellectual construction, whose authority is about the same as that of the system of any modern theologian. The book is timely and deserves attention."

The "Outlook" remarks that:

"The whole spirit and tone of Dr. Jacobus' discussion is admirable for candor, learning, and freedom from dogmatism. It will be read with profit by those who dissent from him, as well as by those who agree with him."

* *A Problem in New Testament Criticism, The Stone Lectures for 1897-1898.* By Melancthon Williams Jacobus, D.D., Professor of New Testament Exegesis in Hartford Theological Seminary. New York: Charles Scribner's Sons, p. 285, \$1.50.

And the New York "Observer" feels itself bound to say:

"The volume before us shows real insight into the present conditions of Biblical criticism, and large and varied reading in the various theological disciplines. Dr. Jacobus has gone to the heart of some of the great questions just now agitating the Church, and it has been given him to say some reassuring words. . . . The division of the discussion in which Dr. Jacobus seems particularly strong is that which deals with the relations of the teachings of St. Paul and Christ. . . . Our author, from his standpoint, has given us the best discussion of the matter that has been written in English."

LOVE'S SAMSON OCCOM.*

Rev. Dr. William De Loss Love of this city has a second time put the historical scholars of New England into his debt by an important contribution to New England religious history. His "Fasts and Thanksgivings of New England" was an original, exhaustive treatment of a hitherto unworked field, and a similar originality characterizes his volume now before us, entitled *Samson Occom and the Christian Indians of New England*. Indian missions in New England have been described by able investigators in the past, notably by Rev. Dr. A. C. Thompson of this Seminary, and by Dr. J. Hammond Trumbull of this city, but the portions chiefly investigated heretofore have been the labors of John Elliot and of the Mayhews in Eastern Massachusetts and Martha's Vineyard, and of Jonathan Edwards, with his predecessors and successors, in Western New England. The field which Dr. Love has treated in this book is largely unworked, and he has carried to its investigation the most laborious and painstaking research, not only in a visitation of the scenes which he describes, but in an investigation of scattered manuscript sources involving immense expenditure of painstaking labor. The result is a volume of deep interest, grouped indeed about the life of that most remarkable of New England Indian ministers and missionaries, Samson Occom, but widely descriptive of the missionary work among the Indians of the eighteenth century New England. The story is one of pathetic interest, involving as it does heroism and self-sacrifice of the utmost devotion.

Dr. Love describes Occom's picturesque life from his birth in a wigwam between Norwich and New London in 1723, his studies under Dr. Wheelock at Lebanon, his experiences as schoolmaster, teacher, and judge at Montauk, his ordination, his successful work which induced Wheelock to establish his cele-

* "*Samson Occom and the Christian Indians of New England*," by W. De Loss Love, Ph.D., Boston. The Pilgrim Press, 1899. pp. xlii, 370.

brated Indian school, his picturesque mission to England, the trials of his home life on his return, and his struggle to found a community of Christian Indians gathered together from the remnants of all the Indian tribes in the Oneida country in central New York, leading to the foundation of Brothertown in 1785, and ended as far as Occom was concerned by his death in 1792.

Occom himself stands forth on these pages as a noble, consecrated Christian personality. His wisdom, devotion, and self-sacrifice are made evident, and Dr. Love has convincingly shown the baselessness of the criticisms which contemporary or subsequent defamers have directed against the character of this Indian apostle.

Dr. Love describes his book as a problem of civilization rather than of missions. As such, it has a fascinating interest, setting forth as it does the evolution under the spirit of Christianity, and through devoted Christian leadership, in spite of most adverse influences, of a considerable number of Indian families of New England from a state of savagery to that of complete civilization and citizenship, such as they now enjoy in their present home in Wisconsin, for Dr. Love follows the Christian Indians of New England who came under Occom's influence through their various removals down to the present time.

The volume is a complete demonstration of the power of the gospel, not merely to Christianize the Indian, but to bring him to a plane of practical equality with the best of his white associates. The work is one heartily to be commended in every respect.

WILLISTON WALKER.

Amos: An Essay in Exegesis, by Professor H. G. Mitchell of Boston University, is scarcely more than a reprint of the work which appeared under the same name in 1893. The old plates have been used throughout, with an occasional trifling change in typography or in statement. Two pages of *addenda* at the end of the book are practically all that is new in this edition. It could be wished that Professor Mitchell had undertaken a more thoroughgoing revision of his work, because a number of important discussions have appeared since his first edition was published. The commentaries of Driver, Hartung, G. A. Smith, and Elhorst; the essay of Valetton on Amos and Hosea; and the articles on Amos in the new dictionaries of the Bible, have raised a number of questions and have placed the criticism of the book in quite a new light. Professor Mitchell's Amos was so good a work at the time when it first appeared that it is a pity that it could not have been kept up to date by revising it thoroughly, in view of these more recent treatises.

Nevertheless, in spite of the fact that this work is not thoroughly modern, it still remains one of the best commentaries on Amos that is available to the student who reads only English. Driver's notes on the "Cambridge Bible" are abbreviated to the last limit in order to make room for the reprint of the Authorized Version at the top of the page, and G. A. Smith's discussion, although admirable, is more an introduction to the book than an exegesis of its contents; this book, accordingly, still meets a need and deserves a continuance of the success that has called for a second edition. (Houghton, Mifflin & Co., pp. 211. Price \$1.50.)

Modern criticism of the Old Testament necessarily affects very materially our ideas concerning the Messianic element of Israel's faith. Many at present feel much troubled over this and are anxiously looking for light. Dr. George S. Goodspeed of the University of Chicago offers to throw some illumination on the problem in his *Israel's Messianic Hope*, in which he presents "a study in the historical development of the foreshadowings of the Christ in the Old Testament and beyond."

In ten chapters he traces the Messianic ideas in the Old Testament and Apocryphal writings from the pre-Mosaic times to Jesus. A welcome feature is the chapter devoted to the period after the Maccabees.

Since the work professes to be rigidly historical, there is some inconsistency in Dr. Goodspeed's arrangement of his material. According to the critical standpoint of the author there is little, if any, dependence to be placed on the record in the Pentateuch, and the Messianic elements contained in it are the work of men who lived long after Moses. So far as the pre-Mosaic and Mosaic ages are concerned, we know nothing about any Messianic hope belonging to them. Holding such a view, why did not Dr. Goodspeed frankly begin his treatment of the subject at a point in regard to which he felt that the evidence was satisfactory? Thus he would have given us a truly progressive sketch. Instead, he begins with two chapters on Messianic *interpretations* of the pre-Mosaic and Mosaic periods by later prophetic writers. The result is that the book gives us no satisfactory view of the beginning of that great hope. All is left vague and indefinite. Is this because Dr. Goodspeed has no clear opinion on the subject, or because he is held so fast in the shackles of literary criticism that he fails to see the great realities that were in and underneath Israel's Messianic Hope? This vagueness is the most unsatisfactory feature of the work. All this is probably rigidly scientific, but will prove confusing and comfortless to the uninitiated ones for whom the work is intended. Apparently Dr. Goodspeed's view is that only comparatively late did God's spirit have anything to do with the Messianic element of the Hebrew religion. We confess that we do not like such a view, and fail to see its justification.

In other respects the book has many good features. All the main Messianic passages are printed in full and good exegetical footnotes are appended. A valuable selected bibliography of English and American, and English translations of foreign works, is added, together with a register of Messianic passages and a general index. (Macmillan, pp. x, 315. \$1.50.)

In these days of many books it is but natural that we should have books of many kinds, but the kind that combines a charm of literary style with a persuasion of careful scholarship is not frequent. We do not believe we are beyond the truth when we assign to this rare class the seventh volume in the "Historical Series for Bible Students" — the *Life of Jesus of Nazareth*, by Rush Rhees, LL.D., who, this coming autumn, leaves the chair of New Testament interpretation in Newton Theological Seminary for the presidency of Rochester University, a position of responsible power which he will doubtless fill with the same conspicuous ability as that with which he has graced his purely professional work.

This book which he has given the student world he calls a "Study." The term is fully justified by the method which he has pursued in the arrangement of his material. It is somewhat similar to that which is followed by Dr. Sanday in his article on Jesus Christ in the Hastings Bible Dictionary; for, though he has not given us his study from the point of view of the external life, rather than of the internal consciousness, yet in the external life as he gives it he has separated clearly between the ministry and the minister, reserving the teachings until after the life has been reviewed, and keeping for the last Jesus' conception of Himself.

The narrative of the ministry is preceded by a discussion of several preparatory topics, such as a survey of the political and religious situation in Jesus' times (Ch. I), a review of the critical questions involved in the sources for the life (Chs. II-IV), and a discussion of those facts which in the gospel story itself are preliminary — the birth and childhood of Jesus (Ch. V), the ministry of the Baptist (Ch. VI), the Messianic call (Ch. VII), and the first disciples (Ch. VIII).

We question whether in the compass allowed the author these introductory topics could have been much better handled. The statement of the historical situation of Palestine in Jesus' day is a model of lucidity; the critical questions concerning the sources are presented before us with engaging clearness; while the portrayal of the Christ personality, especially as it is contrasted with that of the Baptist, sends us to the life story which follows with a delightfulness of anticipation, even though it be with preconceptions as to the way that life must unfold to its mission and complete itself in that mission's results.

With this general commendation we may perhaps be pardoned, if we call attention to a detail deserving of criticism. In the question of the Synoptists the author follows the results of the best scholarship in maintaining a two-document source for the material which they reproduce — the Gospel of Mark itself and a Matthew *Logia*. He also follows many modern scholars in considering the canonical Matthew as a free combination of Mark and the *Logia* by a later unapostolic hand. It might indeed seem that the argumentative character which the First Gospel has given to the material would argue for a later date than the simplicity of Mark's narrative, or even the carefulness of Luke's. This is the evident logic of the form in which the Fourth Gospel has cast its material. John did not write a story of Jesus, as did Mark, nor a life of Jesus, as did Luke; he wrote an argument *for* Jesus, in order that his readers might believe that Jesus was the Christ, the Son of God (20: 31). We can understand

how this form must have been the outcome of the late part of the apostolic age. So the First Gospel has given us what is virtually an argument, in order that its readers might believe that Jesus was the Messiah of the Jews. It might seem, therefore, that a similar conclusion as to date should be drawn for both gospels. It cannot, however, be forgotten that the argument which the First Gospel presents is essentially unlike that which is given us by the Fourth Gospel. It is distinctly a Jewish argument, which if it indicates any date, must indicate an early one, placing the gospel at a time when it was perfectly possible for it to have been the product of the apostle's own hand. In view of this main aspect of the material the apparent *post eventu* character of the prophecy contained in Ch. XXIV and the theory that two such documents as a *Logia* and a full narrative gospel are not likely to have come from the same hand, must surely be considered as of minor value. They permit too much to be said on both sides to be given a deciding place in the discussion. We agree with the author's main position on the general Synoptic question; we believe he is within the facts in placing the First Gospel in the apostolic age; but when we take into consideration what we know of Matthew himself and what the gospel which bears his name discloses to us of its form and spirit, we feel that the assigning of it to another hand should be done with great caution.

When we pass from this preparatory part of the book to its consideration of the ministry of Jesus, we are impressed at two points with the service which the author does his readers in the understanding of the ministry he reviews.

The first point meets us at the beginning of the section. It consists in his suggestion that a topical treatment of the gospel narrative may help to a better chronological assigning of some of the events; since Jesus' method developed as his ministry went on. Consequently the two cleansings of the Temple may be one; for they seem to involve a sameness of method on Jesus' part. In like manner many of the incidents in the Perea ministry recorded by Luke may be placed in their right relations by considering the stage of method which they imply. This is an illuminating idea and thoroughly scientific, if we believe in evolution, as having any place in the life and teachings of Jesus, as it has in the ministry of the apostles, and as it seemingly must have in the relations between the thought of Jesus Himself and that of his apostles. As a fact this development in Jesus' method is clearly evident in the contrast between his Galilean and Judean discourses. It is the failure to realize this which gives rise to so much of the labored argument that conservatism employs in meeting the objections lodged against the metaphysical character of the Fourth Gospel discourses.

Our appreciation of this suggestion of the author will ensure our sincerity in asking whether it might not have helped him more than he has permitted it to do.

He discusses the question of "doublets" in the gospel narrative (p. 43): may not these doublets be resolved sometimes on this very basis of difference of motive behind the incidents? Notably does this seem to be the question with these two cleansings of the Temple. The first one,

which is placed by John in the early Judean ministry, may have been motivated, as the author suggests, by a spirit of invitation on Jesus' part; the second one, which the Synoptists place in the later Jerusalem time, may have been just as clearly motivated by the general judicial spirit which characterized his final ministry in the Holy City.

He also estimates the Fourth Gospel's presentation of the early Judean ministry as one-sided in its emphasizing Jesus' disclosure of His claim to be the Messiah (p. 107). May not this emphasis be due, after all, to the very difference in method which was possible to Jesus in what might be called the development in his audience, even if this was not accompanied by a development in the stage of his ministry? The author admits that Jesus opened his ministry in Jerusalem with a frankness which was not employed later in his work in Galilee, and why should he not have done so? The character of the Galilean Jews demanded a simple truth, presented in a simple method, even late in his ministry among them; the character of the Jerusalem Jews allowed a deeper truth, presented in a more argumentative way, even in his early visits to the city. May not, then, self-disclosure have been natural for Jesus, even in his first Judean ministry and the Fourth Gospel be clear of this charge of undue emphasis made against it?

The second point of service which the author has done us lies in his clear presentation of Jesus' idea of personality in his ministry. In this he agrees with Forrest ("The Christ of History and the Christ of Experience"), and helps his readers by showing that what Jesus intended in his ministry was not so much the conviction of his disciples by miraculous events, nor their outfitting with a comprehensive teaching, but the impress on them of his own unique personality. Few truths help more to a right understanding of the gospel history, as it was lived by Jesus and experienced by his disciples. The author has shown the helpfulness of this truth at many places in the narrative, perhaps at no one more than at the episode of the confession at Caesarea Philippi (pp. 141-143). At the same time this only makes apparent what seems to us to be the lack of its application in the discussion of the Resurrection. We believe the author would have added even to the strength he there displays if he had shown that one of the great reasons for this miracle in the Master's mind was clearly connected with this personal aim he had in all his ministry; for the evident effect of the Resurrection upon the disciples was to save the impression of personality which had already been made from becoming a mere memory with them and to make it a living fact in all their after lives.

The last part of the book, in which Jesus himself is placed before us and his own conception of Himself is given, is naturally the most significant part of the study. We are constrained to say it is here that our chief fault with the author is found.

It need be only briefly referred to. Throughout the main part of the study which covers the ministry of Jesus there are frequent points where the reader receives the impression that in his apprehension of the seriousness, if not of the real character of the people's attitude toward him, Jesus was strangely lacking. Frequently the author shows him to us as going

hopefully ahead in his work, as though he did not know but the hostility which so gathered round him, might after all be dissipated (pp. 148, 152, 158, 159, 165, 179, 252). He does not hesitate to affirm that Jesus knew — supernaturally — what was in man (p. 239); but, in spite of this, he does not seem to be willing essentially to separate Jesus from the prophets, who were taught in all their warnings to and denunciations of the people to keep the gracious "if" of Jehovah as a constant reserve for the final result (p. 165). This impression is confirmed when the author discusses Jesus' knowledge of truth (Ch. III); for he shows here so clearly Jesus' limitations of knowledge that we would have no difficulty in forecasting his interpretation of the second chapter of Philipians.

This, to our mind, is a serious point in the conception of the person of Christ. Elements of natural knowledge may have been lacking to him, but, if he failed absolutely and in their last analysis to comprehend the people's religious feeling toward Himself, what is the nature of his redemptive relationship to man?

At one point we feel the author has failed to say what Jesus did not hesitate to say himself, and his apostles to say of him. This point is Jesus' conception of the reason for and the nature of his death. The author seems to give no reason for it beyond that of the natural disagreement between the people's idea of what Jesus should be and Jesus' own knowledge of what he was; and he seems to have no other conception of its nature than that it was the dramatic defeat which stood as effective background to the triumphant victory of the Resurrection. This he holds to have been the conception also of the apostolic church (pp. 167, 168). Throughout the discussion of the ministry of Jesus, his teachings, and his thought about Himself, there appears to be an absence of all mention of sin as connected with that death. That this is not accidental with the author is apparent from the clear statement of p. 240.

This, we feel, is something more than a mere inadequacy of treatment; it is a positive treatment in a way not justified by the facts in the case. It may not indeed be possible to read into Jesus' teachings the complete soteriology of Paul, but it is not possible to read out of them that which makes Jesus and Paul essentially at one in believing that the salvation of men was not to be secured apart from a sacrificial death provided by God. In view of this it does not seem a fair interpretation of Jesus' passion which views it as simply a matter of moral struggle issuing in the moral triumph of Easter Day.

Apart from these faults, however, may we express again our admiration for the work which the author has accomplished, and commend it to every one who appreciates a freshness of view and a charm of portrayal in the study of this one supreme life among men. (Scribner. \$1.25.)

Jesus, the Carpenter of Nazareth, is the story of Jesus' life told to children by Robert Bird. It is attractively bound and illustrated and interestingly written, in spite of the use of the stilted *thou* and *thee* when the children are addressed. Its purpose is to avoid theology and sectarianism by dwelling on two points common to all creeds — the beauty of Jesus' life and the personal contact with it of the Spirit. (Nelson. \$2.)

The International Handbooks to the New Testament present as their second volume, *The Epistles of Paul, the Apostle, to the Thessalonians, Corinthians, Galatians, Romans, and Philipppians*, by Principal Drummond of Manchester College, Oxford. The series claims to present in the way of criticism and exegesis "the results of the latest scholarship and the most thorough critical investigation" (p. v). In the volume before us this claim can hardly be said to be sustained. The introductions which are prefaced to the various Epistles treated show us a criticism which impresses us as antiquated and lacking in scientific grasp, while the exegesis of the Epistles themselves, at the crucial points at least, starts with the prejudice of dogmatic preconceptions and ends with the confusion of grammatical abuse. Such a wholesale statement naturally demands specifications. In furnishing these we believe it will be sufficient to refer to the following simple facts.

First, at the point of criticism: In view of the general acceptance given to I Thessalonians to-day it is surely behind the times to go over the old objections to its genuineness. Bible students, Sunday-school teachers, and ministers who have no time for detailed study are of all persons the ones who do not need to be called to the consideration of discarded ideas, even if it be simply to discard them anew.

Modern criticism, as far as it objects to the Paulinity of II Thessalonians, concentrates its objections upon the apocalyptic passage of the second chapter regarding the "Man of Sin." In view of this it would seem to be a needless lengthening out of the discussion to give the space which is devoted to the parallelisms with the first Epistle and the salutation of iii. 17. The second chapter is the battle-ground to-day. These other points are of little account in present scholarship.

In the introduction to the Corinthian Epistles the consideration of the lost letters and the unrecorded visit to that church is discriminating and fair and quite abreast of modern study; but this makes only more obtrusive the ancient ideas of Baur regarding the parties in the church, which seem to be the only ones considered. It is, in fact, strange how often Baur and his followers appear as the sole representatives of the views brought by the author before the reader in all his introduction work (pp. 3, 7, 8, 46, 244, 246, 359). This rather exclusive mention of a school of criticism which was current a half-century ago and has long ceased to be seriously discussed, is scarcely the method of the latest scholarship.

The critical questions which really to-day gather around Galatians and Romans are largely held either to be so much debated on both sides or to so slightly affect the interpretation of the Epistles on either side, that the author passes them over without conclusions. This does not materially help to bring the criticism up to date.

At the point of exegesis the way is prepared for an interesting study of the commentary portion of the book by the statement in the general preface to the series (p. v), that special attention will be given to the passages which are of first doctrinal importance.

This naturally brings our thought chiefly to Galatians, Romans, and Philipppians, and, in these Epistles, primary to their controversial passages.

In these passages the author's treatment of Chapters II and III of Galatians, and of Chapter III of Romans, where we have Paul's dogmatic statement of justification, presents to us, on the whole, a most sane and wholesome exegesis, save at the crucial points which bring before us the propitiatory element vital to Paul's idea; here the interpretation breaks down into the vague concept of a death of submission and self-renunciation on the part of Christ.

In the hamartiology of Romans v. 12-21, the Adamic part of the comparison is relegated to Rabbinism, which Paul is held to use merely as an accepted idea of his time, without making it a part of his own personal thought or experience. Under this process Adam's sin, from the apostle's point of view, really has no connection with that of mankind, and the whole passage is reduced to little more than a group of ethical ideas.

In the theodicy of Romans ix the application of the passage is ingeniously changed from the point of the soul's destiny to the point of relative honor and dignity in the affairs of life. The doctrinal significance of the passage is thus rendered quite harmless and the interpreter is saved a world of discussional worry and distress.

In the Christology of Philipians ii the author naturally has his severest task. He must make the passage contribute to the human idea of Christ or be lost to his own theology. He succeeds in saving himself in the following amazing manner: 'Εν μορφῇ θεοῦ ὑπάρχων is made to refer to the possession of the "God-idea" (p. 372). Jesus is thus in the form of God "through participation in the Divine Spirit of Love, giving to his soul, as it were, the Divine impress and making him supreme among men through the perfection of his communion with God" (p. 373). Οὐχ αρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ is referred to Jesus' spiritual similarity to God, which made it impossible that he should have within himself a grasping spirit that would reach out after "the earthly trappings of power" as the desirable things of life — "who did not think the being on an equality with God was grasping — seizing everything, the kingdoms of the world and the glory of them for himself" (pp. 374-377). So ἀλλὰ ἐαυτὸν ἐκένωσεν μορφὴν δούλου λαβὼν from a true and strong antithesis to ἀρπαγμὸν. Instead of seizing everything for himself, he kept nothing for himself, "but became the slave of mankind" (p. 375). Consequently ἐν ὁμοιώματι ἀνθρώπων γενόμενος καὶ σχήματι ἐρεθεις ὡς ἄνθρωπος has no reference to the incarnation, but only to this ethical condition in virtue of which though he possessed this spiritual impress of God, he was nevertheless in outward semblance simply "like one of the crowd" (p. 376), and, *per contra*, though he was thus in external fashion like the rest of us, he differed from us in this power to humble, bereave, deny himself in the matter of these material things of life. As a result of this — on the divine principle that he that humbleth himself shall be exalted — he has become "to men of the deepest soul the power of God and the wisdom of God." This is his glory and reward (p. 377). We are puzzled to adequately express our views of the grammatical method of this exegesis, but it is certainly a new and convincing proof that in whatever other ways men with thinking minds may reach Unitarianism, they cannot reach it through an honest exegesis of Paul.

One queries really what is the justification for this series of handbooks — professedly based on scientific scholarship and present-day investigation; and yet committed to a worn-out criticism and a prejudiced interpretation. It would seem that while it was intended for Bible students who have no time for careful study, it was intended for them on the supposition that having no time for such study they would accept what was placed before them without waiting to question whether or not it squared with grammatical reason or critical common sense. (Putnam. \$2.)

The Gospel of Matthew is treated by President Weston of Crozier Theological Seminary in *Matthew, the Genesis of the New Testament*, from the point of view that it gives us the clue to the genesis of the New Testament. And he has in many respects justified his main thesis. The volume is small, but is packed full of keen observations and sound deductions. Some twenty-five pages are given to the purpose and character of this Gospel, and the remaining one hundred and twenty pages are devoted to an exposition of the main contents. No one can read this little book without being stimulated spiritually, and incited to more careful Biblical study. (Revell, pp. 150. 75 cts.)

Few Biblical studies are more important than that which finds illustration in *The New Testament View of the Old Testament*, by J. R. Donahoe, although this particular investigation offers nothing original or profound. It is merely a formally exhaustive tabulation of the *terms* employed in the New Testament to designate the Old; an entirely superficial exhibit of the *extent* to which New Testament writers had the Old in view; a mechanical listing of passages that seem to betoken *authorship* of Old Testament books; an external massing of passages that show what New Testament writers believed about the *nature* and *authority* of the Old; and five appendices, mainly composed of naked *lists* of passages that have been cited in the body of the work. Doubtless such a task is worth doing, and such a book is worth having. But at its best it is no conclusion. It is but the merest beginning. A vast study remains. These passages need sifting, arranging, and most minutely estimating, of the need and method of which this volume gives no hint. There is a brief Introduction by the late Dr. Wm. H. Green. (The Westminster Press, pp. 130. 75 cts.)

A well-arranged, unprejudiced, accurate, brief, and usable work on *Biblical Chronology* is a great desideratum. But in each and all of these respects, except brevity, this work by Admiral J. H. Selwin, F. S. A., etc., must be pronounced a failure. Holding to the absolute and inspired accuracy of all the statistics contained in the Old Testament, except in one or two cases where correction was found absolutely necessary, and all but completely ignoring the great variety of evidence that has been obtained from archaeological discovery, the author presents us with a queer mixture of learning, prejudice and unscientific apologetic and polemic. His one great object is to prove that the Nativity took place

exactly 3,958 years after the creation of Adam. This gives him the central, determining point in his chronological system. The general style, method, and viewpoint of the work are that of one hundred years ago. The book is not to be commended. (Pott, pp. v, 171. \$1.25.)

A reissue of once popular books comes to us in the two volumes of *Bible Stories for the Little Ones*, by Mrs. Edward Ashley Walker, whose name, however, does not appear on the title page. The first includes the period from the Creation to Moses; the second that from Joshua to Daniel. A third volume of the same character, *From Crib to Cross*, tells the story of Jesus. These books are designed for the very little ones, and are put in words of one syllable. The stories are well told, the illustrations are good, and the volumes will prove helpful to many mothers. We regret to notice a fault in the use of tenses, interspersing the past and present in a confusing way, for which there seems to be no excuse. (Pott, pp. 322, 327, 318. 75 cts. each.)

The Bible Class Primers edited by Principal Salmond are a most valuable series. *The History of the English Bible*, and how it has come down to us, by W. Burnet Thomson, is an admirable little handbook. It treats of the manuscripts in the original tongues, the versions, and the problems of textual criticism, and then traces with care the history of the English translation. It is scholarly and brief, condensed and clear. (Imported by Scribner, pp. 104. 20 cts.)

In the *Biblical Treasury of the Catechism*, by J. E. Cox, we have given us, under the Imprimatur of the Archbishop of Chicago, the full Catechism of the Roman Church, arranged in thirty-seven lessons, each of four hundred and twenty-one questions, being followed by a liberal array of Scripture proof-texts. There is nowhere a word of comment. Catechism and Scripture fill every page. The correlation of the two makes extremely interesting reading. (William H. Young & Co., pp. 415. \$1.25.)

The Story of the Cherokee Bible, by Geo. E. Foster, tells briefly how a Cherokee alphabet was invented by a native and the Bible prepared in it by Samuel Worcester, missionary among that people. Appended are Buttrick Antiquities, items of tradition set down by that missionary. Also some valuable notes on Cherokee Bibliography, and an account of a trip through the Cherokee country. It is all interesting. (Democrat Press, Ithaca, N. Y., pp. 173. \$1.)

Professor Adolph Harnack's *History of Dogma* is so well known, and its merits and short-comings are so well understood, that no extensive notice is needed of the publication of the seventh and concluding volume of the excellent English translation from the pen of Neil Buchanan. Always suggestive and fresh, and marked by scholarship of the highest order, Harnack's *History* is a work which the student of Christian doctrine will be glad to possess, even though he may not assent to all its conclusions. It is a distinct benefit to English-speaking scholars that it

has been put in so satisfactory English dress. (Little, Brown & Co., Vol. VII., pp. xi, 328. \$2.50.)

The Oxford Library of Practical Theology, edited by Messrs. Newbolt and Brightman, is intended to consist of various treatises by scholarly writers on subjects interesting to laymen, presented in a form adapted to the popular mind. The editors belong to the High Church wing of the Anglican Church, and the books they have published naturally represent the opinions of their party. But the tone of discussion is not disagreeably polemic, and often the material presented is excellently chosen and valuable to readers of all classes.

This is notably true of the latest volume of the series, *The History of the Book of Common Prayer*, by Rev. Leighton Pullan. It lays before us with fine clearness of arrangement and statement a large amount of information concerning the history of liturgical practice in the early church, during the Middle Ages, in the English Reformation, and in the almost four centuries since. It discusses in detail every usage prescribed in the Prayer Book, aiming to trace its historic derivation and modifications, and to indicate something of the doctrinal force of its contents. Finally, the deviations of Scottish, American, and Irish usages from the English are succinctly stated. In appendices are gathered various points about the Use of Sarum, Rubrical Ornaments, the Mozarabic Canon, and "The Black Rubric." An excellent index is provided.

No discussion of the views presented is possible in our space. But in a general way the volume may be strongly commended as a scholarly and temperate statement of the position of an important school of liturgical thinkers. (Longmans, pp. xviii, 328. \$1.50.)

Such a book as the *Life and Letters of Thring of Uppingham*, by Dr. G. R. Parkin, is an inspiration to a man who has given himself to education. It is the biography of a scholar who deliberately put behind him peace and learned leisure and all the scholar's world and, through his own pluck and genius, built up a great school from almost nothing. His work is graven deep in the school life of the English-speaking world. To himself he seemed a voice crying in the wilderness, and a wilderness of thorns and thistles at that. He tasted little of the joy of success; he was of the breed to which such joy comes dashed with bitter truth. A fighter and a man of the free moor-land by blood, he could see his foe but he could not always see what he had himself accomplished. And so the record of his life is strangely woven of sadness and strength. It is evident that he gave all of himself to his work; he took no pains to turn out to the world a smiling side. Yet he was no shrieker; no wearer of heart on sleeve. He simply lived his life and did his work; *laetus sorte sua*, in his own motto. Work till the end of life, and life till the end of work was his prayer, and he had it. Life to him was all and brought all. "As life moved on, the most absolute certainty has come to me by living. If I were annihilated this moment I should bless God for having been allowed to live. . . . I believe and know a Lord and Giver of Life. I feel Him working in and with me. . . . My creed is life. Blessed

is Life the King." That Life and Kingship of Life he put into his work, and it continues there and passes on to others.

Any teacher who reads this book and is not by it pricked in his conscience and widened in his ideals had better leave teaching with what speed he may; he has not been called. (Macmillan, pp. xvii, 518. \$2.)

Mr. Moody was exceptionally free from the spirit of selfishness and contention. It is a great pity that, almost immediately after his death, his biography should have been the occasion of personal and commercial rivalry. *The Life of Dwight L. Moody*, by his son William R. Moody, is published as the "official, authorized edition." The ground for this claim is that it was the expressed wish of Mr. Moody that his son should publish the story of his life, judging that from no other source could the world procure an accurate narrative. And in this Mr. Moody was probably correct; for the perusal of the work reveals the fact that careful records of his career were kept, in one form or another, by members of the family circle. Hence, of all the "lives" of Mr. Moody that have been offered to the public, this is doubtless the one to procure.

With commendable modesty the son has restrained himself from overmuch laudation of his most praiseworthy father. Wherever possible he has allowed the story to be told by others, using for this purpose the contemporary editorials and newspaper reports which appeared from time to time during his father's career, and descriptions and opinions from Mr. Moody's most intimate friends and co-workers.

A model biography is not given us in this book; it is yet too soon for that to appear. But the son has succeeded in bringing the life and work of his noble father very clearly and impressively before us. We feel his magnetic influence, and we follow his course with ever-increasing admiration at what was given him to do. We wish the book the largest circulation. (Revell, pp. 590. \$2.50.)

The thirty-fifth volume of the "Famous Scots" series is *Thomas Guthrie*, by Oliphant Smeaton. Here is a brief, accurate, and well written biography of one of the famous preachers of the world. It is far more than a narrative of facts; something of the flavor of the man is made to appear. If this is a fair sample the series must be a most worthy one. (Scribner's Importation, pp. viii, 160. 75 cts.)

The Life of Lal Behari Day, by Mr. G. Macpherson, is an interesting biography of a man in a sphere of life of which we, in this country, know little. Mr. Day was born in the district of Burdwan, India, in 1824. His father was of the respectable banker caste, and a strict Hindu. When ten years old he was brought by his father to Calcutta and put in the General Assembly's Institution, founded in 1830 by Alexander Duff. The father did not wish his son to be a Christian, but wished the best free education for him. He showed himself a student of remarkable powers, and studied in the institution till 1844. He was converted at the age of nineteen, and, after further study, became an efficient and useful ordained missionary, serving from 1855 to 1867. Owing partly to differences with the English missionaries respecting administrative matters,

and partly to a strong native taste for literature, he gave up distinctively ministerial work, in which he had been very successful, and taught in the government colleges from 1867-1889, and was successively editor of different periodicals, notably "The Bengal Magazine." He died in 1894. He was a man of earnest Christian character, embracing the religion of Christ when it meant great sacrifice to do so. He was an able teacher and man of letters, writing a much praised novel descriptive of Indian peasant life. The story of his life is well told, and it is an interesting addition to the biography of mission fields. (Imported by Scribner, pp. xx, 148. \$2.)

Dr. S. J. Andrews, the author of the well-known "Life of Our Lord Upon the Earth," gives us renewed evidence of his peculiar skill in biographic portraiture by the publication of *William Watson Andrews*, a religious biography of his brother. This second "Life" elucidates in many ways Dr. Andrews' conception of the Christ Life. Especially does it add another chapter, in which the risen and exalted Lord is set forth as the Head of the Church, who is soon to come again in power and glory to demonstrate his Kingship and grant deliverance to a weary and travailing creation. If success in life is to be measured by material emoluments and popular applause, then William Watson Andrews failed signally of the goal. But if it is to be gauged by self-sacrifices and ultimate saintliness of character, then this guileless follower of the Lord has obtained a goodly heritage. His life fulfilled with remarkable exactness the promises of youth and young manhood. He seems hardly to have deviated a hair's breadth from the straight and narrow path then marked out. Steadfastness, sincerity, humility, and godliness were the shining virtues of this simple-hearted man of God. He was early attracted by the faith and teachings of the founders' Catholic Apostolic Church, though he long remained connected with the Congregational Church. Perhaps it would be truer to say that Mr. Andrews was of that faith from the beginning. His biography is full of instruction and spiritual quickening. That a life so vigorous, so unselfish, so simple, sincere, unwavering, and unwearying could be lived in this nineteenth century proves that environment is not necessarily the all-controlling power that some would make it. We commend this book heartily to all those who would come close to a pure-minded and noble-hearted man and learn the secret of his life. (Putnam, pp. viii, 280. \$1.50.)

Life in Japan, as seen through a Missionary's spectacles in the twilight of the nineteenth century, by Ella Gardner, is a woman's story of the land, people, and mission work in that island empire. The very profuse illustrations are a real feature of the book, for they give a better idea of the appearance of things than any long description. There is a great deal of information in the book about all sorts of things Japanese, and especially full description of the labors of the missionaries of the Cumberland Presbyterian Board. The book is not profound, but it is picturesque and will be enjoyed by readers. (Cumberland Presb. Pub. House, pp. 187, 4to. \$1.50.)

Most books on missions are limited in their range to some one denomination or some one country; a comprehensive survey of the whole field of the activities of the church is hard to obtain. Dr. D. L. Leonard has, therefore, done a good service in his book, *Missionary Annals of the Nineteenth Century*. Two chapters sketch the early and mediaeval missions and the beginnings of modern missions up to 1790. From that point each decade is treated by itself, and the whole field is surveyed in each chapter. This method may be a little mechanical, and yet for such a comprehensive view it answers very well. Dr. Leonard as editor of the *Missionary Review* is in a position to know about missions, and his facts seem to be stated with care. His perspective is in the main also good. The summary of progress gathered into the last two chapters is impressive, and the chronology of missions at the end is an original and useful addition. The get-up of the book is disappointing and not equal to the contents. The bunching of illustrations at the beginning is not objectionable, but the marginal portraits are a positive disfigurement. (F. M. Barton, Cleveland, pp. xvi, 286. \$1.50.)

Many indications besides the great Ecumenical Conference held in New York serve to show that interest in foreign missions is increasing, and with it a desire to know more of their methods and history. It is to meet this wish regarding the mission work of one of the most important communions of Protestantism that Rev. Preston A. Laury of Marietta, Penn., has written a compact *History of Lutheran Missions*. The volume is designed for popular reading, and is strongly Lutheran in its point of view; but it gives a graphic and valuable outline of the history and present status of the missionary efforts of the Lutheran fellowship. A great amount of information is presented, and the book will be of interest and of service to all students of missions. (Reading, Pa., Pilger Pub. House, pp. 266. \$1.25.)

It is impossible for a Protestant, to whom the thoughts of God's nearness and readiness to hear the cries of his children, and of God as the only being to whom prayer is to be addressed, are dear, to sympathize very much with the adoration and supplication of the saints. He must, indeed, honor those who have run well the Christian race. No right-minded student can fail to hold Christian character in esteem wherever he finds it. But it is one thing to hold in reverence the memory of the good, and quite another to seek their present intercession. We are therefore unable to enter into sympathy with the claim of Rev. Francis Dent, in *Saint Anthony of Padua and the Twentieth Century*, that an increasing devotion to Saint Anthony of Padua is one of the desirable methods of strengthening the religious life of the twentieth century. Nor can we subscribe to his claim: "All need the Saint's assistance, and all have some special favor to ask, through his intercession. Whenever dangers threaten or necessities arise, let Anthony be invoked. Let the names of Jesus and Mary and Anthony be frequently on the lips and in the heart." (New York, P. J. Kenedy, pp. 253. 75 cts.)

A Critical History of the Evolution of Trinitarianism, by Professor L. L. Paine of Bangor Seminary, is a noteworthy book, and is the product of many years of research, reflection, and teaching. It is both critical and constructive, and is a highly finished fruit of the naturalistic school. The first part traces the Trinitarian doctrine from the New Testament onward. The suggestions are in the Synoptics; St. Paul develops independent views; the Fourth Gospel is said to give a metaphysical elaboration; these are the presumed canonical stages. Athanasius is made the supreme expounder of subordinationism, while Augustine is put in polar opposition to him, as the real founder of the view which dominates western theology. The evolutionary standpoint is of the old, extreme, genetic form, and pays no heed to its serious defects and unbridged chasms. This vicious hypothesis is applied with vigor and with an imperious tone that leaves much to be desired. Facts forbid us from agreeing with this view of the gospel of John, either chronologically or with the philosophical construction and relation imposed upon it, or with the thought of its isolation. We also desire to affirm that according to our study Athanasius was not a subordinationist in the sense here urged, and that no such violent contradiction exists between that father and Augustine; nor, in our judgment, did such a gap yawn between the eastern and western statements of this doctrine as is here advocated.

Little attention is paid by the author to the discussions of the dogma in the period of the Reformation, and none at all to the later Germanic forms until the days of Schleiermacher, and indeed, to none since his crucial day. The English variations are given a more proportionate review, although one misses the teachings of Coleridge and of Maurice. The New England shades of this belief are strikingly and succinctly treated, but with the same tendency to exaggerate minor points, and to insist upon conclusions which many of the theologians to whom they are attributed would reject, but the general allegation is but too true, that the trend of recent discussion is towards Sabellian and Monistic conclusions. It is also a fact that Shedd, Hodge, and many others, use Modalistic language, while they deprecate a pantheistic interpretation. When the tendency of our day is not Sabellian it is Unitarian. The constructive part, while it is increasingly aggressive, insistent, and imperious, is even much less satisfactory. The historic method here suggested lacks the very essence of true history, for back of it lies that Spencerian hypothesis of evolution which the younger generation consider a past number. Miracles, prophecy, inspiration, and supernatural in general, disappear. It is an attempt under the guise of history to reinstate the empire of the old rationalism. It is the naturalism of Pfeiderer. Christology is humanism, the ethics are those of self-realization. The system results in numerical Monotheism. The author has many striking qualities of style; he is always lucid and vigorous, and he pays his respects to his contemporaries as well as to the Bishop of Hippo, without coat and vest and gloves. (Houghton, Mifflin, pp. ix, 387. \$2.)

Evolution and Theology, by Professor Otto Pfeiderer, contains a collection of some of the author's occasional essays, edited by Dr. Orello Cone.

We miss a number of even greater significance than these, but from the ten here given one easily discovers the naturalistic principle which dominates his theological and ethical system. He represents a modification of Hegelian evolution through the claims of the emotional nature in Christianity as reasserted through Schleiermacher. The leveling force of the older evolutionary theories so prevalent in the natural science of ten years ago is not without a very perceptible result upon the reconstructions proposed in his scheme. The eccentric idea of historical method colors every theological essay; it builds where it pleases, and rejects where the material refuses to be so used. Like Baur, he exaggerates St. Paul as the real author of Christianity, and in a way that would be abhorrent to that adoring apostle. Christology itself is of the humanistic type; Jesus is a man of most serious mistakes and ignorance, as well as admirable and superior wisdom. The abnormal and unnatural law of hermeneutics which naturalism delights in, is best illustrated in essay VII of this series, where Luke, xxii. 36-38, is converted into a testimony for the ignorance of Christ, especially as to his mission. The conflict between the theology of the chair and that of the church is recognized, but with no other remedy than that the church must take its science from the chair in order to realize the significance of the Protestant Reformation. While he is quick to see the drift into egoism of the left wing of naturalism, he fails to discern that his own right wing is in danger of a little more retarded, but similar, outcome. Ranke would scarcely be willing to have his historic method identified with that of Baur. To our mind Prof. Pfeleiderer is at his best in discoursing of Luther and of the national German spirit, and especially in his stirring portrayal of the Protestantizing movement in Austria.

There is a largeness and geniality of style, more in harmony with the English conception of the essay than one finds in most German writers, although it is fair to say that some members of the Ritchie school also cultivate it. Dr. Cone has brought us an agreeable volume of his teacher's thought, after whose methods and conclusions the doctor has patterned much of his own work. (Macmillan, pp. 306. \$2.)

The scope and purpose of *Outlines of the History of Religion*, by Dr. J. K. Ingram, cannot be better expressed than in the words of the introduction. He says, "The one object I have kept before me is to represent correctly, in an abbreviated and somewhat simplified form, the doctrine of Auguste Comte on the subject of the volume. I have sought to include in the body of the text only what he has somewhere said in substance." This purpose the author has faithfully adhered to, and his personality he has successfully subordinated. Such an abridged treatise is necessarily dogmatic, and the work shows the characteristic of most positivistic writing—that it is equally certain about the present, the past, and the future. For one who wishes a short method of familiarizing himself with the views of Comte in this field, the book will prove of value. (Macmillan, pp. 162. \$1.25.)

The Conception of Immortality, by Professor Josiah Royce, presents the fourth in the series of "Ingersoll Lectures" on the Immortality of Man,

delivered at Harvard. The argument is based on the philosophy which Prof. Royce has been developing gradually into a detailed system. The immortality of the individual is the problem for solution, but individuality is elusive: exactly that for which we most seek, proves to be least capable of definition. While it is a fact of experience, all our thinking concerning it yields us only the generals. It is nevertheless teleological, it is a product of will. Since there is an incompleteness of self-expression, since the whole of meaning is lacking in us, and since reality is nowhere perfect in us, there must exist a universal experience or will in whom the individual is to find his exactness and fullness. This is not attained in the present order, hence it remains to be determined in a larger succession of life. We would remark as to certain points under discussion, that the argument proves too much as to the individual, for while the author gradually limits his ground to persons, he begins with all individuals, material as well as spiritual, hence matter itself must be teleological and immortal. Nor is the individual more elusive than the universal or general, for all our knowledge is imperfect. Further, the idea is separable from its object; the two are not necessarily and vitally in union. Nor does reality consist alone in that which completes and gives final expression. The union with the absolute here represented is one of identification; in other words we have here pantheism, from which monistic result Prof. Royce cannot separate his system. The absolute experience is, after all, but the sum of our imperfect experiences. Moreover, evil cannot be interpreted as an "imperfect self-expression of the absolute"; this is the sword in the bowels of this system. There is also a confusion in the conception of reality between that which actually is and that which completes, and from this fallacy the treatise is never free. To call the world as a whole "the only begotten Son of the Divine Will" is to come perilously near to blasphemy. If the only begotten Son of God be the only begotten God, ought we to use such a title in so pantheistic a way, and apply it to the world as a whole? The conception of eternity, as explained in the note, fails through its illustration. For his third term involves a capacity to carry forward a musical theme to its final cadences. Not even if one knew all the forms of musical permutation could anyone do this. Of course this treatise is redolent of all the felicities and individualities of Prof. Royce's style. (Houghton, Mifflin, pp. 91. \$1.)

It is interesting to note the appearance at so nearly the same time of two books so similar in general character as Starbuck's "Psychology of Religion," reviewed in the May RECORD, and Professor George A. Coe's *The Spiritual Life*, which now lies on our table. The book is brief, simple, lucid, painstaking, rational, and reverent. It ought to be of the greatest service to pastors, teachers, and parents. We know of no place where the principles of "the new psychology" are exhibited with such a clear and wholesome application to religious problems as here. Of especial interest are the studies of Religious Dynamics, and of Spirituality in which the co-operating efficiency of temperament is exhibited as a factor which must be recognized in the interpretation of religious experiences, and reckoned with in shaping the scope and direction of the activi-

ties of the church. The Study of Divine Healing is an admirably calm analysis of the efficient reality underlying the excrescences of many past and current religious and therapeutic fads, while the treatment of Adolescent Difficulties is sympathetic and helpful. The excellence that is quite peculiar to the work is the thoroughness with which the *questionnaire* method has been applied. This end has been secured by the elaborateness of the list of questions submitted, and their supplement by personal inquiry and careful observation of character. The book is a most welcome addition to the modern interpretation of the religious life. (Eaton and Mains, pp. 279. \$1.)

The author, Rev. Frank T. Lee, has found a fresh and helpful point of view in his discussions of *Popular Misconceptions as to Christian Faith and Life*. The book will be found a great help to pastors in dealing with individuals and audiences. From a rich pastoral experience, evidently, the writer has put into his book many things we all meet in practical work. It is not necessary to agree with all the author says in his method of meeting these misconceptions; but it would be difficult to find anywhere a better collection of *things to be met* in Christian work. He writes among other things of misconceptions regarding the Bible, beginning the Christian life, joining the church, church services, foreign missions, etc., etc. The writer is firm, broad-minded, generally wise in his advice, and catholic in his judgments. We feel that the book may be very useful to pastors, and may suggest lines of difficulty to be met, in one's own way, both in preaching and conversation. (Pilgrim Press, pp. 261. \$1.25.)

Bishop Hall of Vermont has written a volume on *Confirmation* for the "Oxford Library of Practical Theology." It is a full discussion of the significance of this rite from the Episcopalian point of view. While much of it is interesting only to the technical student of the rite, yet the discussion has a larger interest to all students who desire to understand what confirmation does and does not mean in the English Church. Bishop Hall is very explicit in his desire to show that confirmation is not merely equivalent to our "joining the church." "We do not speak of candidates for confirmation preparing to confirm, but *to be confirmed*. Here, as in all sacraments and administrations of the Church, it is not man's action but God's which is chiefly to be considered; not what we do, but what we receive." The author presents a very interesting book to any one wishing to know the Scriptural and historical arguments for the Anglican point of view. It is easy to realize how far the conception of this book differs from that commonly held in the Protestant churches with which we are familiar. (Longmans, pp. 226. \$1.50.)

In Thilly's *Introduction to Ethics* we are given a quite ambitious, but quite inferior, imitation of Paulsen's really powerful, though deeply painful, *System of Ethics*. Both are in essence Spencerian. They take no account of man's sinful contempt of the plain and pure law of God. They have no sense of God's infinite and avenging disapprobation. They evince no consciousness of widespread ensuing blindness and guilt. They

conceive of humanity as though in widely variant and wholly innocent ignorance, threading its devious way unaided towards some healthy moral lot. The only guide is a study of "effects." Lying works disaster in a community. Therefore lying is adjudged "wrong." This "result" is the "cause" of the moral estimate of deceit. Thus in everything ethical. Every estimate is an inference. These estimates vary from time to time, and among various men of the same time, and quite properly. There is nothing ultimate, and nothing universal. No wonder that such ethics, rooted in calculation and wrought out in discord, should find itself in a life and death struggle with despair; and it is very suggestive to observe how the wail and snarl of Schopenhauer and Nietzsche resound throughout such treatises, and to see how faint and fragile are the defenses against their thrusts. And of course the treatment of the free will must bring it indiscriminately under the sway of unvarying law. Such is the ethics of Paulsen, and of his translator and feeble echo, Thilly. They ignore God, the holy and sovereign author, executor, and judge of the moral law; and utterly subvert both the history and the nature of man. The work is excellent for its biography. (Scribner, pp. xi, 346. \$1.25 net.)

The Baldwin Lectures for 1898, delivered before the University of Michigan, have now appeared under the title *The State and the Church*. They are by William Prall, who has shown himself in them a master of political science. The best part of the discussion is the first lecture on The Basis of the State, which he finds in the family. The next chapters treat of The Ancient State, and The Modern State, following the lines of historical development and marking sharply the differences in theory which have prevailed. The remaining chapters discuss The State and the Church, in their historical relations; The Law of the State, and the effect of Christianity upon it; and finally, The People, in which the superiority of the Anglo-American race is accounted for. Altogether the author shows thorough familiarity with recent discussions, and a firm grasp upon the materials of his subject. The style is lucid and the progress of thought clear. (Whitaker, pp. 260. \$1.25.)

The Paddock Lectures for 1899, by James Dow Morrison, D.D., LL.D., Missionary Bishop of Duluth, have appeared under the title *Fundamental Church Principles*. There are four lectures, on The Attitude of the Church towards Holy Scripture, The Creeds, The Sacred Ministry, The Independence of National Churches. To these is added by way of appendix a letter by the author on the Reconfirmation of Romanists, a practice which he defends. These lectures are a special plea for the extreme high church positions on the topics discussed. Both Scripture and history are viewed through ecclesiastical spectacles, which allow nothing to be seen but the organization of Episcopacy. There is abundant citation of the early fathers, but it is the citation of the advocate, not of the judicial mind. There is much of complacent arrogance in the book and baseless assertion. For example, on page 174 we read this: "It (the Church of England) has stood in the evil day, and, having suffered many things, it still stands, in its national independence, the one

great bulwark against spiritual oppression and moral corruption, the one steadfast witness of Apostolic order, of Catholic tradition, of evangelical truth. It is to-day the one steadfast representative of the Catholic Church. It occupies the homestead, and to its position other men must come, from the East and the West, when the hour of reunion shall arrive." One cannot but pity the man whose horizon is so limited. But what shall we say when in his desire to make the Church of England in its official capacity the only source whence the English people have received the Bible he can say such things as this: "The English Bible we now use is, therefore, simply the Bible of 1535, with some slight verbal alterations. If we examine we will see that this version of 1535 was framed from an ancient manuscript English Bible. The private ventures of Tyndale and Coverdale do not appear to have influenced the translators of the Great Bible" (page 24). This is an absolutely new discovery, hitherto unknown to students of the English Bible, and we wonder from what source the author derived such surprising information. The real reason for the statement is found in the necessity for such a theory in order to be able to make such a statement as this: "The claim that this Church, by the common consent of all men, is the Steward of the Word of God to the English-speaking race is one that we have the right to proclaim" (p. 34). While from our point of view the book is thus highly unsatisfactory, we believe that even from its own point of view it cannot be considered as having any great significance. (Young Churchman Co., Milwaukee, Wis., pp. 225. \$1.)

In *The Making of Character*, by Professor McCunn of Balliol College, Oxford, we have a book in the practical field that is practical indeed. As such it is doubly welcome. For it is marvellous how largely theory still holds sway in books on Ethics. This volume is in fact a work on Ways and Means in the field of Morals. There is a sprinkling of Metaphysics; but it is very sparse, and only flung in when it is requisite to show the bearing of more practical remarks. The discussion is clearly, and indeed professedly, conducted from the standpoint of a teacher or parent. The objective is always the plastic youth. There are four parts. Part I. handles the child's nature under the general theme "Congenital Endowment," treating of Heredity, Temperament, Habit, etc. Mention is repeatedly made of modern discussions and investigators, such as those by Ribot, Lloyd Morgan, Lotze, Höffding, James, Guyan, as well as Aristotle, Spinoza, and Carlyle. Part II. handles "Education Influences." This is the meat of the book. Caustic remarks are let slip at Spencer's "Natural Reactions"; an interesting though necessarily vague chapter is given to Wordsworth's estimate of the educational value of Nature; attention is turned to the part to be played by family, school, and friends; a chapter of deep interest is devoted to the moral issues involved in modern struggles for Livelihood; and among numerous other chapters one of not a little importance is devoted to a brief study of the nature, history, and moral value of Casuistry. Part III. turns the attention of the youth upon himself under the head of Sound Judgment, while Part IV. is devoted to the attainment of the ideal by Self-development and

Self-control. The book is valuable as a stimulant. So many handbooks on Ethics are in effect narcotic. They end in a dream. This book awakens one to see and feel that he may and should be doing. (Macmillan, pp. vii, 226. \$1.25.)

The Crown of Christ — "Spiritual Readings for the Liturgical Year," Vol. I., Advent to Easter, is a collection of sermons by Rev. R. E. Hut-ton of England. Presumably the author is a minister of the English Church, but it is difficult to decide that he is not a priest of the Roman communion. An introduction to the Liturgical Year is interesting and suggestive, and shows to one brought up in the Congregational Church what power there may be in observing the church year. Appropriate readings of Scripture are suggested for the days following each festival. The sermons are spiritually edifying and helpful. This book demonstrates the hold, even in our day, of the allegorizing method of interpretation. A remarkable example of this is the attempt to show spiritual analogies between the seven days of creation and the seven words from the cross. One appreciates in reading this volume how very different is the atmosphere surrounding a high church Anglican and a New England Congregationalist. There is much we can learn. There is much from which we are thankful to be free. (Macmillan, pp. 872. \$2.)

Into the ranks of the many wise and helpful treatises on the final discourses of Our Lord we may welcome with special satisfaction Dr. R. F. Sample's new volume on *Christ's Valedictory, or Meditations on the Fourteenth Chapter of John*. Very truly does the author say in his preface, "This farewell address is an epitome of the gospel. It is so simple that little children can understand it; so profound that it taxes the mightiest intellects; so comprehensive that all ages cannot exhaust its fullness." For just these reasons the treatment of it needs to be scrupulously guarded, lest its explication and enforcement become either turgid and abstruse, or lean and superficial, or charged with some kind of narrow special pleading.

Dr. Sample is conspicuously successful in his series of expositions, which have the appearance of having been first used as sermons. His style is notably clear, restrained, varied, and interesting. His spirit is deeply reverent, evangelical, sympathetic, humanly practical, wise. His exegesis is in the main careful and discreet. His conclusions and exhortations are felicitously deduced from his text, and urged with great simplicity and earnestness. The whole book is sure to exert an excellent influence both by its matter and by its manner.

At a few points we wonder whether the author has said all that he might have said for his own purpose. In general we think that he has not fully grasped the profound unity of the chapter or given due weight to the organic connection of its items with each other. We think, for instance, that his treatment of the "many mansions" and of "prayer" and of "the other Comforter" would be improved by tracing the somewhat subtle but suggestive bond of argument that seems to connect them. We doubt whether "the many mansions" here merely refers to a distant heavenly state, and whether "whatsoever ye shall ask" is quite the

sort of an unqualified promise that it is usually made to be, and whether the force of the word "Comforter" will not bear turning more away from the idea of mere "consoling." We believe that through all these runs the supreme thought of the universal and triumphant Kingdom of Christ, in which every believer is to find his appropriate "abiding place," in which prayer is to be the indispensable bond of personal unity between the worker and his Lord, and in which the Holy Spirit is the immediate organizing and directing force. That our author is fully alive to these truths in many of their practical aspects is abundantly clear—as, for instance, in his excellent treatment of "the greater works"—but he has not brought out, at least to our view, how deeply they underlie the whole drift and march of Christ's majestic discourse. (Revell, pp. 307. \$1.25.)

Rev. R. A. Torrey has printed a sermon on *Lessons from the Life and Death of D. L. Moody*. Mr. Torrey was closely associated with Mr. Moody and has emphasized here some of the remarkable qualities of that remarkable man, as well as pointed out some significant circumstances which make him an example for others. (Revell, pp. 32. 10 cts.)

Rev. Charles M. Sheldon, the author of "In His Steps," has written another story, *The Miracle of Markham*. Markham is a typical village overstocked with churches of all sects. The design of the book is to emphasize the folly and waste of such a condition—and the "miracle" consists in the change wrought by the Rev. John Proctor in the community. The "love story" element is more prominent than in other books by the same author. The theme of the book suggests Dr. Gladden's story, "The Christian League of Connecticut," but lacks the literary finish of that book. It is cheaply printed and poorly illustrated. It will share the same kind of perplexity as Mr. Sheldon's other books; may give an impulse to a needed reform. It belongs to a class of utopian literature, which demonstrates how easy it is to do some things—on paper. (Advance Pub. Co., pp. 314. 75 cts.)

That people do not know their Bibles well enough we all admit; that no one has sufficiently at command the contents of the Bible is likely. To fill a great need, therefore, as he apprehends, Rev. S. C. Thompson has written a book entitled *Mental Index of the Bible*, and a cosmic use of association. This is designed to help any one with no matter how poor a memory to recall passages and subjects without difficulty. For example, he says, with reference to one of his plans: "By this simple plan we are able to recall at once which chapter or chapters of which gospel or gospels contain any given passage—an apparently incredible achievement." The system is said to be simple, and perhaps it is, but a brief examination leads one to believe that the man who can remember the system could remember anything. The only way to prove the system good or bad is to put it to an elaborate test; that we are unable to do, and none of our friends is willing to undertake the job. The book is ingenious, wonderfully so; it represents a prodigious amount of work; we have no doubt the author can remember all the Bible now, but we are not ready to urge the young student to rest upon it. (Funk and Wagnalls, pp. 280. \$1.50.)

The Late Dr. Sedgwick and the Spirit Medium, by Rev. E. H. Caylor, is a narrative, based on facts, dressed up in a most interesting way and designed to show the folly of spiritualism and the fraudulent practices of mediums. It is followed by a chapter on The Development and Status of Modern Spiritualism, and another on Psychic Law. (Dayton, O., United Brethren Pub. House, pp. 96. 50 cts.)

Rev. F. B. Meyer of London has written a little book entitled *Lovers Alway* as a wedding souvenir. The blank for a wedding certificate is included. The book contains some good advice to a newly-wedded couple on the wedding day, the honeymoon, what the wife expects from the husband, what the husband expects from the wife, the home, children, etc. He gives his advice with delicacy, expresses some appropriate sentiments, and is free from certain sentimentalities which the occasion might call forth. If one likes to observe the propriety of using such a form of wedding certificate, this is the form of certificate he would like. (Revell, pp. 113. 75 cts.)

Messrs. Ives and Woodman, whose recent Sunday-school Hymnal has won deserved approbation, have followed it with *The Institute Hymnal*, intended to provide for the needs of secular schools in which the proportion of youth is greater than that of little children. The material in the two books is naturally largely the same, but some of the more juvenile words and music are here replaced by more mature and weighty selections. The work is thoroughly well done in every regard. (Fords, Howard & Hulbert, pp. 262. 50 cts.)

The Pastor's Helper, by Rev. N. T. Whitaker, D.D., is a ritual book arranged for the Baptist, Congregational, Methodist, Unitarian, and Universalist denominations. It gives forms for marriage and funeral services; forms of church letters, baptismal services, reception of members, the Lord's Supper, with a brief statement of rules of order. It is interesting to see the forms of other churches; but the work is too small for authoritative use by any one of these denominations, and not comprehensive enough to supplement the handbooks already published. It is good as far as it goes, but is not practically of very distinctive service. (Lee & Shepard, pp. 115. \$1.)

The Cobra's Den, by Rev. Jacob Chamberlain, M.D., D.D., is a collection of stories of missionary life among the Telegus of India. The author has been forty years in the field, and consequently is able to speak with authority in regard to the manners and customs of the country. The stories present the perils, the discouragements, and the successes of the missionary more vividly than any mere statement of the facts in abstract form could possibly present them. One of the most striking features of the book is the evidence that it gives of the receptivity of the people of India towards the Gospel. No less significant is the consciousness of the Hindus themselves that Christianity is rapidly conquering the country. All who are interested in missions will find this book agreeable and suggestive reading. It is specially to be commended for Sunday-school libraries. (Revell, pp. 270. \$1.)

Alumni News.

The RECORD will be especially pleased to receive from the Alumni copies of year-books, manuals, church papers, or other publications they may issue, as well as personal information respecting special phases of their work.

The New York *Observer* of June 14 contains a letter from "Augustus," entitled "Eliot Church Memorial," which is not only an interesting and able review of the latest publication of Augustus C. Thompson, '38, but it is also a deserved recognition of the worth of the venerable man whom we all delight to honor.

Henry M. Parsons, '54, for many years pastor of First Church, Springfield, Mass., and afterwards pastor of Union Church, Boston, Mass., has lately resigned the pastorate of Knox Presbyterian Church, Toronto, Canada, after twenty years' service. He has been made pastor *emeritus*.

Leavitt H. Hallock, '66, pastor of Plymouth Church, Minneapolis, Minn., has been granted a two months' vacation, which he will spend abroad.

Elijah Harmon, '67, was dismissed, April 30, from the pastorate of the church in Wilmington, Mass., after a loyal service of fifteen years.

At a recent communion service at Chenango Forks, N. Y., a beautiful communion set, the gift of the Y. P. S. C. E., was dedicated by the pastor, Henry A. Ottman, '69.

George S. Dodge, '72, pastor of Immanuel Church, Worcester, Mass., has broken down under the burden of his duties and been obliged to relinquish pastoral work for a season.

Edward S. Hume, '75, of Bombay, has returned to this country for a furlough, on account of ill health induced by excessive labors put forth during these last trying years in India. During the last famine he gathered about two hundred native orphans, for whom he has since cared, and as many more are likely to be taken under his charge and that of Mrs. Hume, who has been left to look after the various interests of the mission.

Dwight M. Pratt, '80, was installed, May 24, as pastor of Walnut Hills Church, Cincinnati, Ohio.

Frank E. Jenkins, '81, besides filling the pastorate of Central Church, Atlanta, Ga., is state superintendent of the Congregational Home Missionary Society.

Joseph H. Selden, '81, of Elgin, Ill., has accepted a call to the pastorate of Second Church, Greenwich, Conn.

Arthur L. Gillett, '83, was one of the speakers at the annual meeting of the Connecticut Valley Club at Westfield, Mass., June 13. He was elected trustee of Smith College at the last commencement.

Pleasant Hunter, Jr., '83, lately pastor of Westminster Church, Minneapolis, Minn., has accepted a call to the pastorate of Second Presbyterian Church, Chicago, Ill. He will begin work there next spring, after spending several months abroad.

A model "Year Book of the First Presbyterian Church of Mount Vernon, N. Y.," of which Charles S. Lane, '84, is pastor, has come to hand. It contains more than fifty pages of valuable matter, showing, among other things, a net increase in the membership of the church of thirty-eight, and a contribution of \$4,623.69 to benevolent objects, of which \$1,349.92 went to Home Missions, and \$1,279.24 to Foreign Missions. The present membership of the church is 560.

The fifteenth anniversary of the marriage of William F. English, '85, pastor of the church in East Windsor, Conn., was happily celebrated in the town hall of that place on the evening of May 24, when a roller-top desk was presented to him, and a sideboard with china to Mrs. English.

While rejoicing with Alfred T. Perry, '85, over his new opportunity for usefulness in his accepted office as president of Marietta College, the whole body of our alumni greatly regret, for the sake of the Seminary, that he has decided to leave us. We are assured, however, that his services for this institution are not at an end, and that, wherever he is, his influence will be exerted in its behalf. The best wishes of the alumni will go with him.

After twelve years of fruitful service in Bernardston, Mass., David H. Strong, '85, began work, June 1, as pastor of the churches in Williamstown and East Brookfield, Vt.

After an honorable service of twelve years as pastor of the Thompson, Conn., Church, George H. Cummings, '86, was dismissed May 31, the council bearing abundant testimony to the value of the work which he had done, and to the character and ability of the retiring pastor.

P. C. Headley, Jr., '86, of New Bedford, Mass., is the author of a class song, entitled "My College Home," which was published in a late number of the *Amherst Student*.

The Mystic Church, Medford, Mass., has accepted the resignation of John Barstow, '87, only after it had been shown that his health demanded a change of climate.

Austin B. Bassett, '87, of Ware, Mass., has been one of the preachers at Amherst.

Edwin H. Byington, '87, has accepted the call of Dane Street Church, Beverly, Mass.

Henry Kingman, '87, formerly missionary to China, has been called by the church in Claremont, Cal.

Charles F. Weeden, '87, Norwood, Mass., has been called to the pastorate of the church in Springfield, Vt.

John W. Whitaker, '87, was the moderator of the ninth annual session of the Georgia Convention at Thomasville, April 4-8.

Jules A. Derome, '88, has been called to remain a sixth year at Mapleton, Minn.

A new life of Christ, one of the "Historical Series for Bible Students," has come forth from the pen of Rush Rhees, '88, who assumes the presidency of Rochester University, N. Y., the coming autumn. The work has been most favorably noticed by the press, and does great credit both to the author and to his Alma Mater. President Rhees received the degree of LL.D. from Amherst at the recent commencement.

The average attendance of men upon the Sunday services of the church in Middletown Springs, Vt., Henry L. Bailey, '89, pastor, for the year ending April 19, was 42 per cent. at the morning service and 50 for the evening. The accessions to the church during the last five years have been about evenly divided between the sexes.

The *Boston Globe* of June 11 has a two-column article of unusual interest about the career of Elwood G. Tewksbury, '90, and his wife, formerly Miss Grace Holbrook (spec. '89-90), missionaries of the American Board in Tung Cho, China, setting forth the remarkable success of Mr. Tewksbury in his work of acquiring the Chinese language, superintending the construction of mission buildings, filling the position of professor of natural science in North China College, of which he is vice-president, and attending to his work of an evangelist. He is now acting as president of the college in the absence of Dr. Sheffield.

William F. White, '90, after a ten years' service in Trumbull, Conn., during which seventy-two members were added to the church and a beautiful stone church edifice was erected, was reluctantly dismissed June 12.

William P. Clarke, '91, of Samokov, Bulgaria, was married April 24 at Basle, Switzerland, to Miss Martha Gisler.

Letters of recent dates from Miss Harriet J. Gilson, '93, of Mt. Silinda, E. Africa, report her as having left the hut which she had occupied, and as "living within brick walls, on board floors, and under a tiled roof." Shortly before writing her last letter she had been forced to suspend her bicycle exercise on account of the depredations of a lion in the near vicinity. The letters were characterized by the usual cheerfulness and good courage of the writer.

At East St. Johnsbury, Vt., Miss Mertie L. Graham, '96, was married June 4 to Mr. Edwin O. Grover. Mr. and Mrs. Grover will be at home after September 1, at 108 Bloomfield Street, Dorchester, Mass.

Miss Laura H. Wild, '96, has been successfully engaged since last February in reorganizing and establishing on sure foundations the Young

Woman's Christian Association of Toledo, O. Miss Wild gave an address June 17 before the Y. M. C. A. and the Y. W. C. A. of Hiram College, O., it being the Baccalaureate Sunday for the two associations.

Charles O. Eames, '97, lately of Becket, Mass., has accepted the call of South Church, Rochester, N. Y., and begun his labors there.

William Hazen, '97, lately of Sherburne, Vt., has received an appointment to the Marathi Mission, India.

John R. Boardman, '98, began work June 3, and was installed June 15, as pastor of West Church, Portland, Me. "He is warmly welcomed and seems thoroughly equipped for the work."

The many Seminary friends of William C. Prentiss, '98, of Poquonock, Conn., join their sympathy with that of the wide circle who mourn with him over the death of his wife, which occurred April 7.

Stanley A. Chase, '99, of Mackintosh, Minn., has been called to Nashville, Tenn.

Frank A. Lombard, '99, has declined the call of the church in Stonington, Me., and accepted an invitation to teach English at the Doshisha, Japan.

The Washington Street Church, Beverly, Mass., has increased the salary of its pastor, Edward F. Sanderson, '99, by the sum of \$200.

Eugene B. TreFethren, '99, was ordained and installed June 12 as pastor of the church in Ipswich, S. D.

Of the members of the graduating class, Vahan S. Babasinian goes to Providence, R. I., to take charge of an Armenian church; William J. Ballou will supply the pulpit of the church in Chester, Vt., for the summer; Payson L. Curtiss accepts a call to Faulkton, S. D.; Charles A. Downs one to Michigan City, N. D., and Paul D. Fairchild to Trinidad, Col.; Samuel A. Fiske has been called to the churches in Franklin and Avon, Conn., and goes to the latter place; Albert C. Fulton accepts the call of the church in Kennebunk, Me.; Lewis Hodous and Edward P. Trout go abroad to study for a year on the John S. Welles Fellowship, the latter having been appointed by the American Board to Kioto, Japan; Frederick B. Lyman accepts a call to Becket, Mass.; Augustine P. Manwell has accepted his call to the Rockdale Church, Northbridge, Mass.; Dikran H. Rajebyan, who was ordained in the Asylum Hill Church, May 17, sailed July 7 to take charge of the First Evangelical Church in Hadjin, Turkey; Elliot F. Talmadge becomes assistant pastor of First Church, Hartford; Edward P. Treat declines his call to Richfield, O., and accepts one to Irasburg, Vt.; and Charles E. White declines the call of the church in Bakersfield and accepts that of the church in Wilder, Vt. The remaining members of the class have not yet decided as to their future courses.

Harry A. G. Abbe, 1900, was married, June 20, at Fishkill-on-the-Hudson, to Miss Aida Kittridge.

Albert C. Fulton, 1900, was ordained and installed June 2 over the church in Kennebunk, Maine. The sermon was preached by Edward H. Sanderson, '99.

Elliot F. Talmadge, 1900, was ordained, June 22, in the Center Church, Hartford. The sermon was preached by Professor Jacobus, Professor Gillett made the ordaining prayer, and H. H. Kelsey, '79, gave the Right Hand of Fellowship.

Seminary Annals.

THE SIXTY-SIXTH ANNIVERSARY.

The exercises of the anniversary week were this year colored throughout by the fact of the new widening of the courses of the Seminary in the direction of instruction in Foreign Missions. This showed itself in the selection of the speakers for the evenings of both Monday and Wednesday, was manifested in the announcements of new gifts to the Seminary, and made itself apparent throughout all the exercises. It will appropriately be called the "Missionary Anniversary."

Monday, May 28th, both morning and afternoon, was devoted to examinations. Morning prayers were led by Rev. O. W. Means of Enfield, Conn., secretary of the Examining Committee of the Pastoral Union. At half-past nine Professor Jacobus examined the Junior Class in the Exegesis of the Epistle to the Galatians, and at half-past two the Middle Class was examined by Professor Walker in Mediaeval Church History. At eight o'clock the annual address before the Alumni and Pastoral Union was delivered by Rev. George Washburne, D.D., President of Robert College. It is our privilege to print it in full elsewhere in this issue.

The chapel exercises on Tuesday were conducted by President Washburne, and the remainder of the morning was given up to the examination of the Senior Class in Systematic Theology under President Hartranft. At half-past two was held the annual meeting of the Alumni Association. In the absence of the president, D. M. Pratt, the vice-president, O. S. Davis, occupied the chair. After routine business and the reading of the Necrology, which is printed elsewhere, the following officers were elected for the ensuing year: President, O. S. Davis; vice-president, F. W. Greene; executive committee, W. F. English, C. H. Barber, H. P. Schauffler. The discussion of the afternoon on the question, "Does the Seminary Training Meet the Needs of To-day," was opened by C. H. Barber, and was quite generally participated in. The tone of the discussion was warmly approbatory of what the Seminary is at present trying to do, while at the same time the hope was expressed that larger endowments and a lengthened curriculum would make it possible to broaden

the training of the students along "practical" lines, — according therein with the recommendations of the president of the Seminary from time to time ever since his inauguration.

At six o'clock the Anniversary Dinner was spread in the Case Memorial Library. The chair was graced by Rev. Augustus C. Thompson, D.D., of the class of '38. Dr. Thompson is the oldest living alumnus of the institution, and he entered upon his eighty-ninth year during the recent Ecumenical Missionary Conference. When one speaker expressed wonder at how it was that the years seemed to bring to the venerable chairman only new graces of character without abatement of energy, the quick response was made, "By coming to Hartford!" It was a peculiarly happy circumstance that Dr. Thompson could preside at this "Missionary Anniversary." Not only does he incarnate in a very singular degree the history of the Seminary, with its tenacious grasp of the old truths, with its courageous apprehension of all of new truth that the most patient scholarship can achieve, with its serene confidence in the assured triumph in every age of the changeless Christ, but also by lifelong interest in Foreign Missions, by his eminent services to the cause as writer, speaker, and counselor, and by his crowning many years of most self-sacrificing and efficient service to the Seminary with the gift to it of his magnificent missionary library, has he made himself the one man whom it was fitting such an occasion should delight to honor. The first speaker of the evening was President Hartranft, who uttered from the heart of the whole constituency its love and veneration for the honored chairman. He also announced that a fund of \$3,000 had been given, the interest of which should be devoted to the purchase of missionary literature. The name of the donor was withheld. The announcement was also made that another generous and modest friend had offered \$25,000 to found the Charles M. Lamson missionary fund for carrying on the work of missions in the Seminary, on the condition that an additional \$25,000 was raised by October 1, 1900. This fund when completed will form a worthy memorial to one who sank to earth under the weight of a burden of missionary service, borne modestly, cheerfully, and sacrificially. Other speakers of the evening were Colonel Jacob L. Greene, president of the Connecticut Mutual Life Insurance Company, who spoke in behalf of the city, part of whose admirable and appropriate address is printed below, Dr. J. G. Johnson of Farmington, who brought the greetings of the ministry of the vicinity, Thomas Weston, Esq., of Boston, who spoke in behalf of the trustees, and Professor W. R. Martin, who gave the sisterly salutations of

Trinity College. At this point Rev. John G. Paton, the venerable apostle to the New Hebrides, entered the room, and upon being called on gave a touching and appropriate missionary appeal. The closing address was by Mr. Lewis Hodous of the graduating class.

Wednesday was graduation day. Morning prayers were led by Rev. Wm. A. Bartlett, D.D., '85, of Lowell, Mass. Immediately afterwards the Senior Class and friends gathered on the lawn in front of the building and planted a class ivy. The exercises consisted of a poem by Charles E. White, and an oration by John M. Trout. Mrs. Ruth Thayer Burnham, whose husband is a member of the graduating class, then gave a charming informal song-recital in the music-room.

The meeting of the Board of Trustees at half-past nine was well attended. The report showed an unusually favorable state of affairs financially, the burdensome debt of the Seminary having been reduced more than one-half. The prospects for a large number of students next year was reported to be excellent. At half-past two was held the Annual Meeting of the Pastoral Union, at which the regular business was transacted. Rev. Thomas Sims was elected moderator. The officers newly elected for the ensuing year were:

Moderator, Thomas Sims; Assistant Scribe, W. F. English; Business Committee, G. F. Waters, W. A. Bartlett, W. B. Tuthill; Examiners for two years, E. N. Hardy, Herbert Macy, T. C. Richards, T. M. Hodgdon, T. M. Miles, D. H. Strong; Secretary of the Examiners, C. H. Barber.

The trustees elected were as follows: For three years, Rev. Chester D. Hartranft, Hartford; Rev. Franklin S. Hatch, Monson, Mass.; Rev. Lewellyn Pratt, Norwich, Conn.; Rev. Charles M. Southgate, Auburndale, Mass.; Rev. Augustus C. Thompson, Boston, Mass.; Rev. Edwin B. Webb, Boston, Mass.; Thomas Duncan, New York city; William Ives Washburn, New York city; Hon. David W. Williams, Glastonbury, Conn.; Charles M. Jarvis, Berlin, Conn. For two years, Lyman B. Brainerd, Hartford; Herbert Knox Smith, Hartford.

The following new members were elected to the Pastoral Union: Rev. Burke L. Leavitt, Melrose Highlands, Mass.; Rev. Horace H. Leavitt, Somerville, Mass.; Rev. Benjamin A. Dean, Colebrook, Conn.; Rev. Herman F. Swartz, Mansfield, Mass.; Rev. Edwin W. Bishop, Stafford Springs, Conn.; Rev. B. A. Williams, Broad Brook, Conn.; Rev. E. F. Sanderson, Beverly, Mass.

Wednesday evening were held the exercises of graduation. A

specially arranged service, with hymns and responsive lesson, had been printed. The Scripture Lesson was read by Rev. Winfield S. Hawkes of Springfield, Mass; the responsive lesson by Rev. Michael Burnham, D.D., of St. Louis, Mo., and the prayer was offered by Rev. B. F. Leavitt of Melrose Highlands, Mass. It is an interesting fact that all of these gentlemen were fathers of members of the graduating class. Mrs. Burnham rendered beautifully the Aria from Mendelssohn's "St. Paul," "Be thou faithful unto death, and I will give thee a crown of life." Dr. John G. Paton gave an address kindled with missionary zeal and suffused with religious feeling. The diplomas were conferred by Dr. A. C. Thompson in behalf of the Board of Trustees. Nine received the degree of B.D., and fifteen the regular certificate of graduation. The address to the graduating class by President Hartranft held before them the universality, the splendor, and the freedom of the service for the world under the gracious yoke of Christ.

The prizes for the year were as follows: The John S. Welles fellowship, for one year each, to John Moore Trout, and to Lewis Hodous of the Senior Class; the Greek Prize to John Moore Trout of the Senior Class; the Hartranft Prize in Evangelistic Theology to Edmund Alden Burnham of the Senior Class; the Bennett Tyler Prize in Systematic Theology to Edward Strong Worcester of the Middle Class; the William Thompson Hebrew Prize to Lilla Frances Morse of the Junior Class.

COLONEL GREENE'S ADDRESS.

After some happily turned expressions of greeting from the city and of felicitation on the work of Professor Perry in respect to Church Federation, Colonel Greene spoke as follows:

Professor Mitchell informed me that the key-note of this occasion would probably be the missionary idea, as well it may be in the presence of one so blessed in his missionary work. But how near does the missionary idea, its motive, its simple, first fruits, lie to those radical things which need to be accomplished among us and in which such schools as this must show light.

Over yonder lies a world of heathenism of world-long tradition. We are our brothers' keeper. We must carry to them life and not a new death; light and not darkness; the unity of brethren and not the confusion of strife. And here with us is a heathenism grown in the shade of our churches, to which our differing voices carry no message, and our various lights show no way.

It is of interest to note just what impression our life makes upon some of the heathen observers yonder. One of them, who

is surveying this country of ours as a possibly hopeful field of Buddhist missionary enterprise, is reported as saying:

"The so-called Christian religion, the real religion of the Nazarene, is not practiced in the Christian countries to-day. We Asiatics probably realize this more than do the Christians themselves. The theory probably exists, but the practice is not continued. As we understand it, not a tenet of the Nazarene is made a law of daily life.

"Centuries of changes in modes of living have smothered the principles of the religion, making it a thing apart from daily life—something in the abstract rather than a concrete part of existence."

It is the voice of the sick man calling to his physician: "heal thyself."

Each age knows the pressure of its own burden as it does that of none other. But we cannot be wholly wrong in feeling that ours is one of the great pivotal eras. Upon every side of life and to every one of its powers have come new fields of opportunity, the stress of unprecedented demands, requiring new instrumentalities, new adaptations of method; and the stress likewise of new temptations, the dangers of new-discovered ignorances and of new-revealed weaknesses. Intellect has sensed a vast enlargement of its power and taken energetic and skillful hold of its more effective weapons, and moves forcefully on to the conquest of new dominions. The material prizes are vaster, the temptations mightier, the seductions more winning, the hope of success to the swift in the race and to the strong in battle apparently greater, than ever before. Every advance of freedom opens the door to greater endeavors and awakens new dreams of success in multitudes of new souls; and with these comes the access of passions gendered by the new strife. And it is while all these conditions are rapidly waxing to always greater proportions that we who must bear our manful part in that which must be done and endured in our day, are called to be epistles of Jesus Christ: not to formally teach about Him, but to show Him in our own perplexed, burdened, strained, toilsome lives. It is small wonder if some of the old voices fail to be understood and some of the old standards of the human philosophies of things divine fail of helpful application. We need not quarrel with the past, nor deny the power of those things which so ministered to it that out of it has come the life and hope of to-day, nor has any man learned the office and value of those things which men call limitations and obstructions and hindrances. The fact of evolution we see; its secret ways hid in infinitely minute cell changes we may never know, but we must deal with its product here and now.

Never was life so intense as to-day; never was its intensity and fullness shared by such multitudes. It is "the sea and all its waves roaring." All is action; and if action be not all, this is at least the day in which its true place and part in life and its decisive subjective importance, are to be fully recognized, duly estimated and allowed. As men are called to greater, more diversified, more complex, more intense, and newly conditioned action, they feel as never before the need of clear, simple ideals and principles of action: not the philosophies of the closet, but the plain, reciprocal rule between man and man: not the introspective analysis of a machine watching its own curious motions, but the open, straight, proper road of a being with a self-determined destiny.

With all the outward diversity of condition and problem, what identity in the simple, single need of that heathen world yonder and this one whose struggles we share. To both the Christian men of to-day must speak the word of life. And what is it but their own very selves? It is a new day of God, for there is a new burden and stress on the hearts of true men everywhere and a new lifting of the eyes for light. What shall we say? The only finally effective utterance of men is not the ideal recognized and saluted afar off; but the one which has been wrought out in action, and so wrought into character, and so stands potential to its future.

It is being said that theology must be recast: that it must be rewritten in terms understood by men acting under the intellectual and spiritual and ethical conditions and demands of to-day. And may a layman say that whatever does not directly present to each and every man Jesus Christ, His life, His example, His person, as the one way, the one comprehensive truth of living, must not be recast but cast out. We have threshed out all our philosophies and ecclesiasticisms. The winnowing time is here. Our Lord answered all questions of what and how with Himself. Let us not dare attempt more.

It is my last and most grateful word, from some knowledge of this school for many years and of what is moving in the spirits of those who in it rule and teach, that there is here a clear apprehension of the conditions of which I have spoken, a devout purpose to meet them, and that the spirit of our Lord is here as a vitalizing, guiding, controlling force. And so for all that is done and cherished here, for all that has been and for all that we hope and confidently trust, we "wish you good luck in the name of the Lord."

CAREW LECTURES.

The first three lectures by Dr. Lyman were reported in the May issue of the RECORD. The last three were concerned chiefly with the application of principles already developed in the earlier lectures.

This transition to the question of the new age and its relation to preaching involves no change in the method of argument in this aspect, preaching is simply an incarnation into the best thought of the time. Every new age is also old. History reveals a divine continuity. The present time furnishes certain emphases with which the preacher must reckon.

1. The spirit of scientific criticism. The undertone of it is to be regarded with sympathy. The spirit is not to be confounded with the results. Do what it may, criticism cannot change the heart of the gospel. In the large it is to be regarded as a phase of faith. The time is not to be regarded as an "age of doubt." It is rather an age of power. Criticism is not skepticism, but a process whereby "the things that cannot be shaken may remain."

2. A second disposition to be reckoned with is that toward Industrial Enterprise. This analyzed is not sordid secularism, but the union of science and society. To reach this spirit the preacher must waive abstractions, and put the essence of his gospel into concrete forms.

3. Social Combination. The age witnesses a marvelous return to the social feeling with which Jesus dealt with in his time.

4. The New Philosophy. It is simply the blending of elements already mentioned under the touch of the spirit of Jesus, giving rise to an altruistic passion. This altruism becomes the highest illustration of the blending of art and incarnation, creating a new atmosphere in which art becomes vital, and the incarnation ceases to be regarded as the solution of world problems.

The highest office to the preacher is to restate the Christ in terms of adaptation to this awakened altruistic feeling.

The fifth lecture dealt with Methods of Sermon Preparation. The principles involved do not change. Always a sermon should aim at that which is nobly artistic and vitally sacramental. After all, the important thing is to make the *preacher*, not the sermon. To this end:

1. Several sermons should be in process of preparation at the same time. Much should be made of *some* sermon — months may be given to its preparation. Inequality is not to be feared if it contributes to an ultimate harmony and symmetry.

2. A variety of styles should be sought, and flexibility secured at all hazards, yet so as always to maintain self-consistence.

3. One style is to be *selected* best suited to the preacher and the congregation. Style may be defined as the "go" from sentence to sentence, the mental attitude that gives "swing" to discourse. Its nervousness and rapidity saves from undue seriousness. It conveys the sense of reality that calls out reality in the congregation..

The lecture was concluded with a number of practical suggestions, with reference to material and methods of sermon preparation. Pastoral experiences are to be carefully utilized. The art of rejection is to be carefully cultivated. The sermon for the best effect must embody clearness, interest, progressiveness, sincerity, and sympathy.

The final lecture was prefaced by a few fitting words from Dr. Hartranft, voicing the appreciation of students and public, for Dr. Lyman's lectures. The concluding subject was "The Preacher of To-day before his Congregation." The congregation exhibits the genius of history. It is homogeneous in spite of its variety. It represents the best there is in any time. In a large way it is a microcosm of its age. But behind the congregation that appears is the real invisible congregation with its historic undertone, reproducing the sentiments and faiths of past generations. In addition there is to be recognized the divine element in which recognition lies the way of a preacher's approach to the people. The presence of a congregation must quicken also his sense of humanity. Here too he finds his call to unite art and incarnation for the enforcement of the truth. Art is demanded in order to handle the audience. The thing that appeals to the congregation is the incarnation represented in the preacher. The very genius of this appeal lies in its combination of fearlessness with sympathy. The finality of power consists in the interflow of manhood from pulpit to pew, and from the pew back to the preacher.

DR. HARRIS' LECTURES.

These lectures were delivered in May by Prof. Rendel Harris of Cambridge University on "The Literary Environment of the Times of Christ."

The first lecture dealt with the specific question of the language of the time. In the first place it is certain that our Lord

was able to read and also to write; this is proved from the Scriptures, and from the early tradition of correspondence between Christ and King Abgen of Edessa. A more difficult question is that concerning the language used by the disciples and Christ himself. It is known that Palestine was bilingual in language as early as 200 B.C. Greek plays and poems were written by Jews on Old Testament subjects. Directly, it is almost certain that Matthew, the custom-house officer, was familiar with Greek. Philip in all probability knew Greek, cf. John xii. The Apocalypse, with all its Jewish caste, shows in places traces of the influence of Plato, so in Paul there are striking similarities to the Greek poets, as Pindar.

The second lecture, more technical in character, was devoted to the tracing of possible Targumic and Midrashic influences surviving in the text of the New Testament.

The last lecture treated of some peculiar books of the time, particularly the book of Enoch, which is quoted in the canonical book of Jude.

PRELIMINARY ANNOUNCEMENT FOR THE SIXTY-SEVENTH YEAR.

The year will open with a general service in the Chapel on *Wednesday, September 26*, at 8 P. M. All students are expected to be present and to have completed all needful adjustments of rooms before that time. The regular schedule of classes begins at 9 A. M. the next day.

The Carew Lectures for the year 1900-1901 will be by Rev. Alexander Mackennal, D.D., of Bowdon, England, on "The Sources of English Congregationalism." There will also be a series of lectures on "The Sunday-School," by Rev. A. E. Dunning, D.D., editor of *The Congregationalist*, treating subjects like "The Bible in the Church," "The Pastor as a Teacher," "The Sunday-School as an Instrument of the Local Church," "The Sunday-School as a Factor in Organized Christianity."

The new courses in Missions will be begun during the year in such form and number as the demand will warrant. The general plan of these is set forth in a special circular, to be had on application.

Below is the general summary of the courses prescribed or offered for those pursuing the Regular Course. Information about these, or about the conditions of admission, etc., may be obtained by addressing Professor M. W. Jacobus.

SUMMARY OF THE COURSE OF STUDY, 1900-1901.

JUNIOR CLASS.

Prescribed work, 366 hours, as follows :

	PROFESSOR.	HOURS.
Biblical Dogmatics,	<i>Beardslee.</i>	39
General Outline of Apologetics,	<i>Gillett.</i>	30
Theological Propædæutic,	<i>Hartranft.</i>	5
New Testament Greek and Syntax,	<i>Jacobus.</i>	5
New Testament Exegesis,	"	38
Special Introduction to the Synoptic Gospels,	"	10
Hebrew Grammar and Reading,	<i>Macdonald.</i>	115
History of New Testament Times,	<i>Mitchell.</i>	29
New Testament Textual Criticism,	<i>Nourse.</i>	10
Old Testament History,	"	14
Biblical Theology,	"	30
Special Introduction to the Pentateuch,	<i>Paton.</i>	15
General Exercises,		25

Elective work, 105 hours, selected from the following list :

Logic and Theory of Knowledge,	<i>Gillett.</i>	15
Apologetics : New Testament Period,	"	15
" First Four Centuries,	"	15
" Deistic Controversy,	"	15
Discussion of Anti-Theistic Theories,	"	15
Problems in the Philosophy of Religion,	"	15
English Philosophy : Locke to Spencer,	"	20
Public Speaking,	<i>Mr. Harper.</i>	30
Presbyterian Polity,	<i>Dr. Holliday.</i>	10
Stylistic Reading and Analysis Work in N. T.,	<i>Jacobus.</i>	20
Philology and Old Testament Text,	<i>Macdonald.</i>	10
Local Church and Social Problems,	<i>Merriam.</i>	10
The Gospel Account of the Incarnation,	<i>Mitchell.</i>	15
The Life and Character of Christ according to Paul,	"	10
The Church at Corinth,	"	15
Old Testament History : From the Exile on,	<i>Nourse.</i>	20
Jewish History : From Old Testament to the Fall of Jerusalem,	"	20
Textual Criticism : Codex Bezae,	"	15
Sources of Canonicity,	"	10
Investigation of Hebrew Legislation,	<i>Paton.</i>	10
English Composition,	<i>Pratt.</i>	15
Sight-Singing : Elementary,	"	30
The American and French Revolutions,	<i>Walker.</i>	30

Missions Courses, offered for second term :

The Reflex Value of Missions upon Home Churches,	<i>Merriam.</i>	10
The Religions of India,	<i>Gillett.</i>	20
Missions in Egypt and Arabia,	<i>Macdonald.</i>	15
Nestorian Missions,	<i>Mitchell.</i>	5
The Christianizing of Russia,	"	15
Missions in India,	<i>Paton.</i>	15

MIDDLE CLASS.

Prescribed work, 325 hours, as follows :

	PROFESSOR.	HOURS.
Biblical Dogmatics,	<i>Beardslee.</i>	30
Bible and Hymn Reading,	<i>Mr. Harper.</i>	25
Ecclesiastical Dogmatics,	<i>Hartranft.</i>	28
New Testament Introduction : Pauline Epistles,	<i>Jacobus.</i>	19
" " Exegesis,	"	19
Homiletics,	<i>Merriam.</i>	40
Church History of the First Six Centuries,	<i>Mitchell.</i>	42
Special Introduction to the Old Testament,	<i>Paton.</i>	35
Old Testament Exegesis,	"	20
Church History of the Middle Ages,	<i>Walker.</i>	42
General Exercises,		25

Elective work, 135 hours, selected from the following list :

The Person of Christ,	<i>Beardslee.</i>	10
The Atonement,	"	20
The Application of Salvation,	"	20
Anti-Theistic Theories,	<i>Gillett.</i>	15
Problems in the Philosophy of Religion,	"	15
English Philosophy : Locke to Spencer,	"	20
The Origin of Religion,	"	15
The English Idealists,	"	10
Evolution,	"	20
Nineteenth Century Apologetics,	"	20
Public Speaking,	<i>Mr. Harper.</i>	30
Doctrine of the Trinity : Seminar,	<i>Hartranft.</i>	10
Doctrine of the Holy Spirit : Seminar,	"	10
Doctrine of Faith : Seminar,	"	10
Biblical Aramaic,	<i>Mr. Hawks.</i>	15
Presbyterian Polity,	<i>Dr. Holliday.</i>	10
Introduction to the Epistle to the Hebrews,	<i>Jacobus.</i>	6
The Synoptic Problem and Criticism of Acts,	"	10
Exegesis : Selections from Romans,	"	20
Job, studied as Literature,	<i>Macdonald.</i>	30
Readings in the Psalms,	"	10
Amos and Joel : Rise of Hebrew Written Prophecy,	"	15
Elementary Syriac,	"	30
Elementary Arabic,	"	30
Great Pastors and Preachers,	<i>Merriam.</i>	15
Sociology : General Principles and Problems,	"	25
Doctrine of the Person of Christ,	<i>Mitchell.</i>	15
Rise of the Papacy, to Gregory the Great,	"	15
Rise and Spread of Monasticism, to 600,	"	15
Rise and Spread of Mohammedanism,	"	15
Old Testament History : From the Exile on,	<i>Nourse.</i>	20
Jewish History : from O. T. to 70, A. D.,	"	20
The Canon of the New Testament,	"	20
Biblical Theology of Micah,	"	10

	PROFESSOR.	HOURS.
Biblical Theology of Amos,	<i>Nourse.</i>	10
Hebrew Prophecy : Messianic Element,	"	25
The Theology of the Primitive Apostolic Church,	"	20
Introduction to Old Testament Poetical Books,	<i>Paton.</i>	10
Elementary Ethiopic,	"	20
Readings in Pirke Aboth,	"	15
Elementary Assyrian,	"	30
Advanced Sight-Singing,	<i>Pratt.</i>	20
Elementary Harmony,	"	30
Types of Church Music, illustrated,	"	15
The Standard Oratorios, illustrated,	"	20
General Musical History,	"	20
Studies in the Psalms,	"	20
Analysis of Historic Prayers and Hymns,	"	15
Elementary German,	<i>Mr. Schlutter.</i>	20
Advanced German,	"	20
The Times of Hildebrand,	<i>Walker.</i>	15
Elements of Ecclesiastical Architecture,	"	10

Missions Courses, offered for first term :

Church Theories of Missions,	<i>Hartranft.</i>	15
Bibliography of Missions,	—	5
Missionary Literature : Versions,	—	10
Elementary Coptic,	<i>Macdonald.</i>	30
Elementary Malay,	"	30
Missions in Africa,	<i>Merriam.</i>	15
Missions during the First Six Centuries,	<i>Mitchell.</i>	15
Missions in America,	<i>Nourse.</i>	15
Mediæval Missions,	<i>Walker.</i>	15
Outline of Roman Catholic Missions,	"	10
General Survey of Protestant Missions,	—	15

SENIOR CLASS.

Prescribed work, 265 hours, as follows :

Encyclopædia,	<i>Hartranft.</i>	15
Ecclesiastical Dogmatics,	"	56
Special Introduction to the Johannine Writings,	<i>Jacobus.</i>	13
Exegesis,	"	14
Homiletics,	<i>Merriam.</i>	41
Pastoral Theology,	"	30
Principles and Methods of Public Worship,	<i>Pratt.</i>	20
Missions,	<i>Dr. Thompson.</i>	12
Church History : Reformation and Modern Periods,	<i>Walker.</i>	29
Theoretical Polity,	"	10
General Exercises,		25

Elective work, 185 hours, selected from the following list :

	PROFESSOR.	HOURS.
Experiential Theology,	<i>Mr. Bassett.</i>	10
The Application of Salvation,	<i>Beardslee.</i>	20
The Kingdom of Heaven,	"	15
History of Ethics,	"	10
Biblical Ethics,	"	30
Inspiration,	"	15
English Philosophy : Locke to Spencer,	<i>Gillett.</i>	20
The Origin of Religion,	"	15
The English Idealists,	"	10
Evolution,	"	20
Nineteenth Century Apologetics,	"	20
Introduction to Comparative Religion,	"	15
Apologetic Value of Christian Experience,	"	15
Bible Reading and Sermon Delivery,	<i>Mr. Harper.</i>	40
Eschatology,	<i>Hartranft.</i>	10
Theological Opinion of the Last Twenty-five Years,	"	25
Ecclesiastical Ethics,	"	30
Readings in the Targums,	<i>Mr. Hawks.</i>	15
Presbyterian Polity,	<i>Dr. Holliday</i>	10
Introduction to the Pastoral Epistles,	<i>Jacobus.</i>	6
Exegesis : First John,	"	10
Ecclesiastes and Proverbs,	<i>Macdonald.</i>	20
Hebrew Literary Genius,	"	10
Advanced Syriac,	"	30
Advanced Arabic,	"	30
The Theology of Islam,	"	15
Individual Sermon Criticism,	<i>Merriam.</i>	10
Sociology : Poverty and Crime,	"	20
Rise and Spread of Mohammedanism,	<i>Mitchell.</i>	15
The Church and the Eastern Empire,	"	15
History of the Russian Church,	"	15
Old Testament History : From the Exile on,	<i>Nourse.</i>	20
Jewish History : From O. T. to 70, A. D.,	"	20
The Canon of the New Testament,	"	20
Hebrew Prophecy : Messianic Element,	"	25
The Theology of the Primitive Apostolic Church,	"	20
O. T. Apocrypha : Wisdom of Solomon,	"	20
Biblical Theology of First Peter,	"	10
Readings in Pirke Aboth,	<i>Paton.</i>	15
Elementary Assyrian,	"	30
O. T. Introduction : Historical Books,	"	20
Exegesis : Messianic Prophecy,	"	15
Advanced Assyrian,	"	20
Types of Church Music, illustrated,	<i>Pratt.</i>	15
The Standard Oratorios, illustrated,	"	20
General Musical History,	"	20
Studies in the Psalms,	"	20
Analysis of Historic Prayers and Hymns,	"	15

	PROFESSOR.	HOURS.
Advanced Harmony,	<i>Pratt.</i>	15
History of English Hymnody,	"	15
Elementary German,	<i>Mr. Schlutter.</i>	20
Advanced German,	"	20
The Principal Reformation Confessions,	<i>Walker.</i>	10
The Life and Work of Calvin,	"	10
History of Congregationalism,	"	25
The Modern Church,	"	25
Congregational Polity,	"	10

Missions Courses, offered for third term :

Biblical Basis of Missions,	<i>Beardslee.</i>	10
Apologetic Value of Missions,	<i>Gillett.</i>	5
The Results of Missions,	"	10
Buddhist Missionary Activity,	"	5
Missions in China,	<i>Jacobus.</i>	15
Muslim Missionary Activity,	<i>Macdonald.</i>	10
Muslim Attitude to Christian Scripture,	"	10
Arabic III.,	"	30
Modern Greek,	<i>Mitchell.</i>	30
Missions in Japan,	—	15
Missions in Hawaii and the South Seas,	<i>Pratt.</i>	15

POST-GRADUATE WORK.

Incapable of detailed tabulation. See REGISTER for 1899-1900, pp. 42-43.

